THE EXPOSITION OF DIONYSIUS SYRUS;

K Dionysius Barsaliba

Written above 900 Years since on the

Evangelist St. Mark.

Translated by DUDLEY LOFTUS J.U.D. and one of the Masters of the High Court of *Chancery* in IRELAND, *Anno* 1672.

H. Dodwell

WHEREWITH

Are Bound up several other *Tracts* of the same Authour, and an ancient SYRIACK SCHOLIA on the Four *Evangelists*; As also some PERSIAN, ARMENIAN, and GREEK Antiquities, Translated as aforesaid.

The Titles whereof are set down immediately after the Epistle to the READER, with Refereuce to the several Pages where they are.

DUBLIN:

Printed for *Joseph Wilde* Book-seller in *Castle-street* 1672.

TO THE Sacred Majesty OF CATHERINE OF PORTUGAL,

Queen of *England*, *Scotland*, *France*, and *Ireland*, and the many Dominions thereunto belonging.

MADAM,

IF Success, the Grand Patroness of bold Attempts, may prevail to justifie or conceal my presumption in this humble Address, by Your Majesties favourable acceptance,

I ſhall then attain to the highest Elevation of ambition; if otherwiſe, I ſhall own your Majeſties reprehenſion to be as juſt, as my preſumption is great; yet will I hope, that the drift of my ſincere Intention to ſerve Your Majeſty, in promoting Your progreſs to that period, which You moſt deſire to attain; and the fame of ſo renowned an Authour, as is *Dionyſius Syrus*, whoſe Interpreter I am, may intercede for pardon; which, if it ſhall be denied in the *Signature of Grace*, I ſhall reſort to that of *Juſtice*, and therein exhibit my *Plea*, which is the Authour's Merit, and the uncomputable piety, and tranſcendent Learning of his Works; *Comprehendiendo mucha ſententia en pocas palabras*, or, *mucho valor en poco peſo*; which (as by the Law of *Mines*) the value appropriates unto Your Majeſty as Soveraign in that kind, You having as great a Reputation abroad in the Zeal of Religion, as You

have

have at home in the fame of an aſſiduous Devotion, You being not more glorious in the ſplendor of Your Crown, than in the Eminency of Your Piety, for which reaſon, I humbly conceive it as lawful to preſent You with this piece of the Authour, as it would be unlawful to detain from Your Majeſty, what is Your own: however I ſhall have reaſon to acknowledge my own failing, and to beg Your Majeſties pardon; for by imparting ſo ſmall a piece of the Authour's Work, I may rather ſet Your Majeſty a longing, than give You ſatiſfaction, which ſhall be the Endeavour of my Soul, and the whole Retinue of Faculties thereunto belonging, as being the moſt devoted of

Your Majeſties ſubjects

And Faithful Servant,

DUDLEY LOFTUS.

To the Indifferent

READER.

IN the publication of this Treatise, I rely upon an higher Faith of Acceptance than *novelty* or *antiquity*, though both of them are considerable persuasives, and are found in the Authon: who being distanced from us by a great interspace of time and place, it being above 900 Years since he wrote: and he being now first brought to light out of the Mist of a *Syriack* Manuscript into our Language, affords many things observable, worthy to be Transcrib'd into the Table-book of thy memory, relating as well to positive Points, as to Scholastical Disquisitions in Theology. For amongst the many Tapers or rather *Flambeau's* set up in the Oriental Church, and crown'd with light for the illustration of the Gospel, none carries a greater flame than this *Dionysius*, to conduct thee without fear of misguidance into a rectified understanding of Holy Scripture, or to shew and confute the Errors of the ancient Heresiarchs; for he is as a *Celestin* or a *Cyril* against *Nestorius*; as an *Athanasius*, a *Liberius*, or an *Hilarius* against *Arius*; as a *Gregory*, a *Bazil*, or a *Nazianzen* (who was termed *Orientis lumen*) against *Macedonius*. As there is nothing in this Treatise which will offend an indifferent Reader; so most things in the rest of his Works, may be allow'd of in his sense, both by Roman and English Catholicks: For I find him deciding those

those Controversies as fully, as clearly, and with as much indifferency, as if they had been referred *in terminis* to his Umpirage; and undoubtedly if most Controversies between them were referred to the determination and genuine Expositions of disinterested Oriental Antiquity, especially to the unsuspected Testimonies of *Syriack* Authours, as well those Differences which gave occasion to Protestant and Roman Catholicks to part one from the other, as those others which have grown up in the progress of Separation, might easily be reduced to such terms of Agreement, as to make them mutually interrogate each other, (as *Tiberius* did his Souldiers) τί μάχομεθα· *What do we contend for?* It is certainly true, That we may rely upon the unsuspected Testimonie of the Holy *Greek* and *Latin* Fathers, who have been the great Assertors and Patrons of Truth; yet the exuberancy of their Stile (many times) overflowing in Rhetorical and florid elocution of Metaphors, Allegories, and Hyperboles, have made their expressions lyable to various senses, which as they were severally apprehended by different Readers, gave occasion for divers Opinions, which may be best reconcil'd by reading of *Syriack* Fathers, who expound Scripture in the plainest terms without affectation of Stile, or flourishes of Oratory, and were not too much affected with litigious speculations, (the late incumbrances of Christian Religion) and have not deriv'd their Doctrine from the source of any extremity of Opinion, but usually give such a sense of the Ancients, as may give satisfaction to the indifferent of both parties, whereof I shall hereafter give many Instances, over and above what are contain'd in this Treatise, in my Notes upon the same Authour, the rest of whose Works I am now Translating

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into *Latin*, for the satisfaction and more general advantage of all those, who by the advice of reason, are willing to surrender themselves to the determination of sincere Antiquity, and are not swayable in Religion by the dictates of Interest, nor conducted by reasons of State to the determination of their Profession; for it is to no purpose, nor of much import, to endeavour the reconciliation of those, who proportion the zeal which they have for Religion, by the weights of reasons of State, or refined products of Policy.

There is nothing in this Treatise, which favours the Saints of the Phanatick Calendar, nor oppugneth the Catholick Religion; but it may be allow'd without any great stress, in the Principles either of Roman Catholocism, or English Protestancy, and may easily be espoused to those, who are not precontracted to prejudices and prepossessions of Education. It will be censur'd perhaps by the Schismatical pride of those, who can never read ancient Authours with that indifferencie, which is requisite to frame a right judgment of them; for how can they affect ancient Expositors, who are resolv'd to follow their own sense, and to stand to no judgement but their own.

This Authour *Dionysius Syrus*, is of an authentick reputation, being a replenished Treasury of Christian Doctrine, affording Rules of Faith to measure thy persuasion, and of conscience, to govern thy actions: and though the Language wherein he wrote, hitherto interdicted him all communication with those of our Horizon; yet it is the same which our Saviour Christ honoured with his own lips, whilest he personally conversed with the World, and is in my esteem one of the faithfullest Repositories, not onely of ancient secrets, but also of the most uncorrupted Truths.

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That which may recommend him farther to thy approbation, is the brevitie of his Expofition; for if that Coyn be moft to be prized, which is of greateft value in the fmaller pieces, then certainly a Commentary on Holy Writ, which comprehends moft matter in fewer words, doth deferve moft commendation.

The whole Contexture of the Authour, feems to be the refult of mature and concocted thoughts, without wandring *Riveries* of a rambling Phantafie, or the affectation of frivolous fubtilties.

His Stile favours rather of a ftudied plainnefs, than a negligent rudenefs, his Interpretations being fo clear & chryftalline, as that thou mayeft thereby difcern the true meaning of the Text, without torture to thy underftanding: & it is not my intention to furbifh up an old Authour, fo long hidden under the rubbifh of Antiquitie, with the brightnefs of a new ftile; for nothing fits more forward in my inclination, than to fpeak the fenfe of the Authour plainly, without fetting thereunto the Byafs of affection, or intermixing it with the muddie immerfions of intereft: and if the plainnefs of my language be a fault, I had rather confefs it than deny it; for my intentions are free from all other ends, than a clear Reprefentation of the Authour, abftracting from all intereffs and relative confiderations, endeavouring to adjuft my words by a true Tranflation to the Authour's meaning, and thereby render a fincere teftimonie to Truth, and do right to my Authour, without omiffion of intire claufes, or the alteration of fingle words; for Tranflations of Books are like Rituals, where an Alteration is worfe than an Omiffion.

True it is, That to Tranflate is but a painful office under another man; Yet I am not of their opinion, who think that an exact conformitie to the words of

another is too great a token of ſlaverie, but do eſteem it the honour of a Tranſlator: for as it is my cuſtom to ſpeak ſincerely and boldly, according to the dictates of my underſtanding: ſo in Tranſlating, I eſteem it my duty to rehearſe the perfect ſenſe of my Authour in its native ſinceritie: For, a Tranſlator ought not to imitate the Painters of Angels, who rather intend beauty than ſimilitude, and regard more the Symmetries of a fair imagination, than the aſpect and proportion of Truth; nor ought he to transfer the plain words of an Authour into the aires of humane elegancy, for he hath not the liberty to deſign a new Fancy, but to draw a new Copy; and therefore exceſſes, which argue skill in a Poet, do convince a Tranſlator, as well as a Painter, of ignorance; or that which is worſe, and do not agree with the Function of a ſincere Tranſlator.

The variety of the Authour in this and the reſt of his Works, are ſufficient to lead the Reader into a large field of Contemplation; for, Obſervations are not here found, like ſo many Daizes, in a bare Common, here and there one; but in ſuch abundance as may ſerve to ſatisfie the appetite of a curious Reader with profitable inſtructions; and were it not for the diſcovery of profitable Truths, I ſhould not think it worth the labour of a ſerious man, to ſtudy the Oriental Languages: For, to Tranſlate out of one Language into another, uſeleſs or common notions, were no better an imployment, than what Priors, Prefects, and Guardians of Convents impoſe on their Subjects (*viz.*) to ſcrape pebbles, and to fill bottomleſs veſſels.

This *Dionyſius Syrus* was neither the *Areopagite*, nor *Dionyſius exiguus*, ſo famous for the computation of the Chriſtian *Æra*, nor *Dionyſius Alexandrinus*; for, the Authours

Authours whom he quotes, bring him so low down in the series of Time, that he could not have been so much as a Contemporary with any of them, especially the first and the last nam'd. For, *Dionysius Alexandrinus* was contemporary with St. *Cyprian*, who liv'd about the middle of the Third Century; and our *Dionysius* cites St. *Severus*, who lived about the Year 649.

It is certain, That he flourished before 1058. of the *Grecian* account, which was not that, whereby either the *Ægyptians*, or the *Armenians* measure their Calculation of time; For, the *Æra Copti*, which is commonly tearm'd the *Diocletian*, is counted *ab eo tempore quo Copton, celebrem urbem, Diocletianus solo æquavit*: And therefore according to a rectified collation of time, falleth short of our account 280 Years; for, the Fifth of their *Æra* was the 285 of ours: And the computation of the *Armenian Æra*, falls short of our computation of the number of Years from our Saviour's Birth, 551 Years; but the *Grecian* account falls short of ours about 310 or 320 Years: So that this Treatise of our *Dionysius*, being Dated the Year 1058 of the *Greeks*; it follows by the subduction of 310 Years out of 1058, that he flourished before the Year 784. For, in this Volume, wherein is contain'd his Exposition of St. *Mark*, and the other Three Evangelists, he mentioneth several Treatises written by him, (*viz.*) his Exposition on the Old Testament, and on the Epistles of the New, and several other Treatises, as you may see in his Exposition on *Matthew* 27, and *Mark* 7.

This Authour is considerable in himself, as also in regard of those ancient Authours he quotes, as well *Grecian* as *Syrian* Fathers and Doctors. I shall not need

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to say any thing concerning the *Greek* Fathers, whose authority is conspicuous enough; yet it will not be amiss to speak a word of some of those *Syriack* Fathers and Doctors, of whom he makes most use of in his Works, such as is *Ephraim Syrus*, *Moses Bar. Cepha*, St. *Severus*, St. *Philoxenus Mabugensis*, and *Jacobus Sarugensis*.

St. *Ephraim* lived about the Year 365; and St. *Hierom* in his Book *De Script. Eccl.* speaking of his works, saith, *In Ecclesiis post Lectionem Scripturarum publicè legi solebant*. I shall not need to inlarge my-self in his commendation; For *Amphilochus* in the life of St. *Basil*, *Photius* in his *Bibliotheca*; as also *Nicephorus* in his History highly commend him: And *Gregorius Nyssenus* describes his Life, with a very large effusion of his Praises. And *Gerardus Vossius* saith of him, *Is fuit quem clara Mesopotamia produxit, Græcia excepit, & tota antiquitas venerata est*. And no wonder, for he was admired by *Basilius magnus* Archbishop of *Cesarea*; the reason wherefore, is set down by *Photius* in these words; Ὃν θαυμαστὸν ἔνεκα τῆς τρόπου ταπεινότητος ἀλλ' ἐκεῖνο θαυμαστὸν, ὅτι καὶ διὰ χαμαιότητος τοιούτων ῥημάτων πολυκαύτου σωτηρία καὶ ὠφέλεια τοῖς προσέχουσι προχεῖται.

Johannes Darensis was an Archbishop in *Syria*; and as the modern *Syrians* say, He was a Disciple of Saint *Ephraim*; and according to what is related by *Abraham Ekelensis*, He liv'd in the Fourth Century after Christ, though *Morinus* seems to argue to the contrary. But it is certain, That he hath wrote many profitable things, and particularly on *Dionysius* the *Areopagite* concerning the Angels and h eirHierarchy.

As touching *Severus*, whom (so far as I can gather from deliberate conjecture) I take to be *Severus Alexandrinus*. *Genebrard* in his Chronography, reduceth his

his Prelacy in that Church, to the Year of our Lord 646, though others, upon a more exact Chronography of Ecclesiastical Annals, make him to have liv'd after *Peter Patriarch* of *Alexandria*, who govern'd in that *See* Ten Years, and succeeded *Cyrus*, who died *An.*640. according to the Chronology of *Nicephorus*, he wrote in the *Syriack* Language. Some would make this *Severus* an *Eutichian* Heretick, mistaking him for *Severus Antiochenus*, of whom *Nicephorus* writes thus; *Doctrinam hic tuebatur Eutichis de confusis duabus naturis in Christo.* And upon this mistake perhaps, the Translator of *Severus*, in the *Bibliotheca Patrum*, gives the name of *Alexandrinus* to the other, which the Original doth not. Out *Severus* is term'd among his Countreymen, סאורוס פומא דכלהון מלפנא Severus *the mouth of all the Doctors*; which could not have been his Attribute, had he been an *Eutichian*; for the Heresie of *Eutiches* was never more vigorously, nor with more reason oppugned, than by *Dionysius*, and other Doctors of that Nation, as appears by many passages of his, and of theirs, in his Exposition on the Four Gospels. This *Severus* is celebrated as for many other Tracts, so also for his ἐπιθόνιον, often quoted by *Dionysius Syrus*, and *Bar Cepha*.

He hath several Sermons bound up, with the Sermons of other Authours in a *Syriack* Manuscript, now remaining in *Trinity Colledge* Library in *Dublin*, wherein I find this Passage, worthy to be inserted.

משיחא לשליחא קדישא מטל שהדא סם קדמיא בעדתא קדישתא ובתרכן דין מטל דתשתפע־טבתא ותרדא הנון אסרכו לכלחד מן טנמא וטכסא דבר־אילין דמנהון ובאידהון קבלו יובלא כד לאפיסקופא מן יהבו הלין דרישותא כהנותא לקשישא הלין דכהנותא למשמשנא דין הלין דמשמשנותא איכנא דדכיאות נשתמלין הלין דפולחנא בהניא אד לחמותא ונקופותא דסעודתא

דסתרנא: i. e. *Christ, for an Establishment, placed the Holy Apostles, First, in the Holy Church; but afterwards, that happiness might abound, and be propagated, they ordained to every Order and Degree therein, those, who from them, and by their hands received Deduction, conferring on the Bishops those things which did belong to the* High Priests, *and to* Presbyters *those things which were peculiar to the* Priests, *and to the* Deacons, *those things which were peculiar to their Administration, to the intent that those things which did appertain to the* Priestly Function, *might be decently performed according to the consonancy and requisition of Administrations.* Whence it appeareth, That Bishops are the Apostles Successors, and at least of Apostolick institution. And that they are of a different Order from *Presbyters*, and that there is a perpetual succession; and it seems also hereby, That there are no more Orders in the Church of Apostolick institution, than those of Bishop, Priest, and Deacon, and that there is subordination of Orders in the Church, according to that of *Tim.* 3. 13. *For they, who have used the Office of a Deacon well, purchase to themselves a* good Degree. That is to say, *a greater Degree.* For though the *Greek* there useth the Positive Degree, Βαθμὸν ἑαυτοῖς καλὸν περιποιοῦνται as also several ancient Versions; Yet, I concieve, it is to be taken in a comparative sense, by way of Enallagie, of the Positive, For the Comparative, according to that of *Mat.* 18. 8. *Bonum tibi est ingredi in vitam claudum, quàm duas manus*, &c. And *Mark* 14. 21. Καλὸν ἦν αὐτῷ εἰ οὐκ ἐγεννήθη, *Good were it for that man that he had never been born, i. e. better*, in which sense it is taken by the *Æthiopick* Translator in that place, (*viz.*) 1 *Tim.* 3. 13. ואלם צני יתלאכו אנת יתעבי צימת יגברו לם *They who minister well, purchase to themselves a greater imposition*,

sition (viz.) *of hands of the Bishop*; For 1 Tim. 4. *v.* 4. The *Æthiopick* expressly explains who had the power of laying on of hands in these very words, זמרת אדהם לפפסת *Laying on the hands of Bishops.* But that I may not proceed too far in digression, I must return to the File of my former Discourse, and in the next place speak of *Bar Cepha.*

Bar Cepha seems to have been contemporary with *Severus*, or to have liv'd within a very short time after him; for he wrote before the Year 700, and cites *Severus. Bellarmine* takes notice, That this *Bar Cepha* quotes *Athanasius*, *Cyril*, and *Chrysostom*, *sine splendida ulla verborum præfatione.* But he would not have laid any particular blame on him for that reason, had he known or considered, That both *Dionysius Syrus*, and other *Syriack* Authours, use the same plainness in naming the best of *Greek* and *Syriack* Fathers, without the addition of any Title of Honour.

I have no more to say of *Philoxenus Mabugensis*, than that he was a Bishop, and that his authority is often made use of by *Dionysius Syrus*, and that he is quoted by *Moses Bar Cepha.* 1 *par. cap.* 20.

As to *Jacobus Sarugensis*, I shall say no more here, than what I have spoken of the aforementioned *Philoxenus*, I intending to prefix a large Discourse of the abovenamed, and many other Authours quoted by our *Dionysius*, to the *Latin* Edition of his Exposition on the Four Gospels.

As to the Book out of which I have Translated this Treatise of *Dionysius* on St, *Mark*, and other passages of the same Authour herewith published, take notice (Reader) That it is a fair Manuscript, which the most learned and renowned *Usserius*, late Lord Archbishop of *Armagh*, and Primate of all *Ireland*, pur-

chaſed for a great ſum of Money, together with the *Samaritan* Pentateuch, and other *Syriack* Manuſcripts at *Antioch*, the which he cauſed to be tranſported thence into *Ireland*, Forty Years ſince, or thereabouts, and now belongs to the Library of *Trinity Colledge* in the Univerſity of *Dublin*, which together with other looſe Flowers, I thought fit to bind up in this Noſegay, which I here preſent to thy acceptance, in their Native ſincerity, without any extrinſick blemiſh of a forc't or a corrupt Tranſlation, hoping that thou wilt improve ſuch Truths as are therein contained, and have been ſo long ſmothered in an unknown Tongue, as a help or furtherance to uſe and advantage; which that thou mayeſt do, המקום יהיה בעורך *God be thy help.*

The

The several Titles of *Syriack*, *Armenian*, *Persian*, and *Greek Treatises*, annexed to the *Exposition* of *Dionysius Syrus* on St. MARK.

The TABLE.

Dio-

The TABLE.

ERRATA.

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Page 68. line 28. *Land* for *Lord*.
Page 158. line 2. *deference* for *difference*.
Page 182. line 2. *branches* for *pranches*.

CHAP. I.

SInce that we have finiſhed our Treatiſe upon *Matthew* the Apoſtle at large, and therein have gathered together in Writing much of the meaning of the reſt of his Fellow Evangeliſts: In ſuch paſſages whetein they agree, we are to proceed to the Evangeliſt St. *Mark*; and ſuch Expoſition as you ſhall not find on him, you may be furniſht with, out of what we have written on St. *Matthew*. Let us therefore apply our ſelves to the occaſion of the Book, having confidence in God, who is gracious, and his mercies endure for ever; and is alſo able to furniſh us with ſtrength and words, that we ſhall be able to finiſh this Enterprize.

CHAP.

THE

EXPOSITION

OF

Dionysius Syrus, alias *Jacobus Exiguus*,

UPON THE

Gospel of St. Mark,

TRANSLATED BY

DUDLEY LOFTUS, J.U.D.

Through Confidence in God, the Lord of all the World, assisting and strengthning us, We proceed to render the sense and meaning of the Evangelist St. Mark.

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CHAP.

CHAP. II.

The proper Occasion of the Book.

BLessed *Mark* was he, of whom it is written in the *Acts* of the Apostles, *John, who was sirnamed Mark:* It was he, who once adhered unto *Paul* and *Barnabas*, when they Preached unto the *Gentiles*; He was of the Colledge of the Seventy two, and a Disciple of St. *Peter*. He wrote his Gospel in the *Roman* Tongue at *Rome*, he wrote it briefly; not but that he had enough to have written at large, but that he had two Reasons to contract himself. First, He knew that the *Romans* were desirous to have received the Gospel from St. *Peter*. The second Reason was, That he might imitate his Master St. *Peter*, who wrote his Epistles concisely, in few and apt words; for the *Romans* besought St. *Peter*, That he would deliver in Writing the Gospel which he had Preached by word of mouth concerning those things which our Lord had done; and he gave command unto *Mark* his Disciple, to commit the same to Writing, and the occasion of the Narrative was thus:

Because *Shimeon* had detected *Simon* the Sorcerer in *Samaria*, he betook himself by flight unto *Rome* in the dayes of *Claudius Cæsar*; and by means of Sorcerie, and some appearances of Fancy which he presented, he became famous amongst the *Romans*; insomuch, that they erected an Image for him, as if he had been a God, on the brink of the River which is called *Tyber* (because

King *Tyberinus* was drowned therein) and another for his Curtezan, whose name was *Sabelina*, and in former times had been a common Strumpet in *Tyre*. When *Shimeon* had heard of this Seduction, he went to *Rome* to detect *Simon*; on a certain day, *Simon* by his Sorcerie made shew of raising a dead man, which was only by delusion of the fancy; but *Peter* restored him to life in very deed, in the Name of Christ. The *Romans* then seeing the matter to be thus, rose up against *Simon*, with intention to stone him: Whereupon, he being enraged with anger, said unto them, Since that you have not approved of me, I will go to my Father who is in Heaven; and by his Sorcery made shew, as if a fiery Chariot had snatched him up aloft: And after he had mounted higher than all the sublime Buildings of *Rome*, *Peter* then took courage, and interdicted the Devils, who bore him up, and made the sign of the Cross in their sight, and immediately they forsook him, and fled, and he fell on the earth, and dyed. Which being observed by the *Romans*, they glorified God, and straightway gathered up a heap of stones against *Simon*: And *Peter* instructed them, and built a Church, which he governed for a long time; and when the *Romans* understood that *Peter* was disposed to depart thence, and to Preach the Gospel elsewhere, they used persuasions to him, That he should write a Gospel for them; which he did not do, for two Reasons: First, Because he could not attend it; for he was the prime Preacher, and desired to Preach unto the *Jews* and *Gentiles*. Secondly, Lest the Faithful should forsake the other three Gospels, and adhere to his onely, as being the Chief and Primate of all the rest. Moreover, He did not hold himself worthy to write a Gospel, because of his denial, and therefore he

persuaded

persuaded *Mark*, and he wrote; and whatsoever he delivered by word of mouth, his Disciple wrote; and because *Matthew* had spoken of the Genealogy of Christ, and his Generation, according to the Flesh, he took his beginning from his Baptism.

Others speak of another occasion: *Tatianus* a Disciple of *Justinus* the Philosopher and Martyr, made a Collection out of the Four Evangelists, and thereof made and composed a Gospel, and called it a *Diateseron*, that is of harmonies; and it was this Book which Prince *Ephraim* expounded, it begins thus, *In the beginning was the Word.* *Clemens Romanus* wrote in his great Epistle against those who contemned Marriage; for that married men being ordained Apostles, they observed Chastity after they were made Disciples: as also *Moses* and others, who after they were thought worthy of Divine Revelations, abstained from the Marriage bed: Saith *Clemens*, Do they also despise the Apostles? for *Peter* and *Philip* begate children, and *Paul* himself made no scruple to salute *the Daughter of his marriage in an Epistle*; but he did not lead her about with him, by reason of the modesty of his Ministry. Whereas it is written in the *Acts of the Apostles*, That after *Peter* was freed from Prison by an Angel, he came to the house of *Mary* the Mother of *John*, who was sirnamed *Mark*; it is said, that this *Mary* was the wife of *Shimeon*, and that *Mark* was his Son, and that the young Maiden *Roda*, who opened unto him, was his Daughter; and *Peter* makes mention of her in his *first Epistle* which he wrote from *Rome*, describing her under a figure, whilst he calls her *Babel*, by reason of her excellency and renown; *The chosen Church which is in Babel saluteth you, and Mark my son.* *Peter*, after he was delivered out of Prison,

Prison, went to *Antioch*, and in the same Year built a Church there, and gave command to worship towards the East; and taught, that on the first day of the Week our Lord proceeded from his Mothers womb, and on the same day was the Resurrection: And after two Years, he heard of the error of *Simon*, and placed *Evodius* Bishop in *Antioch*, as his Successor, and this Bishop governed Twenty five Years; but *Peter* went up to *Rome*, by occasion of *Simon*: This *Simon* was by Nation a *Samaritan*, of the Town called *Gathnin*; he was named *Shimeon*, but *Peter* changed his name, and called him *Simon*. And when *Peter* entred into *Rome*, he found a Dog at the gate of *Simons* house, and said unto him, Go in, signifie unto *Simon* that *Shimeon* is come to the gate. Again, *Simon* spoke in the Ear of an Oxe, and it was parted in two; but *Peter* revived it. Moreover, some of his followers desired him to work some sign in the sight of *Shimeon*, and it so fell out, that they met with a certain dead man, the son of *Cyprianus*, one of the Magistrates of the City, and *Simon* approached the Bier whereon he was carried, and spoke many things aloud, and with a low voyce, but the dead man was not raised; yet *Peter* immediately drew nigh, and cryed with a loud voyce, and said in the Name of Jesus Christ who hath been crucified, Arise from the Bier; and with these words, the dead man was restored to life: Whereupon, the *Romans* rose up to stone *Simon*; and when he made shew as if he were ascending into Heaven, *Peter* rebuked the Devils, and they forsook him, so that he fell down and dyed, as we said in the first occasion. And when *Peter* had governed the Church of *Rome* for the space of Twenty five Years, *Nero* commanded that he should be crucified with his Head downwards; he established

Bishop

Bishop in his place *Linus*, whom the Apostle mentioneth in his *second Epistle* to *Timothy*; and after him, succeeded *Clemens* for Nine Years: And near the time that *Peter* was to be crucified, the *Romans* urged him by many persuasions, That he would write a Gospel unto them; but he did not incline to their persuasion, lest that the Gospel of *Matthew* being already written, it should be thought it had been displeasing to *Peter*, had he written another, but he persuaded *Mark* to write unto them the deeds of our Lord, his Objections and Replies; whereof he omitted many, and chiefly took care with much diligence to write those things which concerned *Peters* denial, and it is possible, that *Peter* himself excited his diligence in that particular; and because *Simon* had Preached there, that our Lord had not assumed a Body, he therefore took care to write of such things as concerned his Humanity: And after *Mark* wrote a Gospel in *Rome*, he immediately went to *Ægypt*, and Preached there, and Established a Church in *Alexandria*, *Mark* therefore is setled in a SEE. We are further to know, That there were Evangelists of the Twelve, and of the Seventy and two, according to the number of the Apostles and Evangelists; but after the Apostles departed this life, their Disciples carefully examined them, and chose out of them four Gospels, which the Church retained, because they observed them to be agreeable and true; and finally, because they were willing to prohibit men from using multiplicity of Books: because they agreed in the same mind, they ordered the Apostles to begin and end, as the top and foundation; the other Evangelists they placed in the middle, to the intent they might honour the Seventy and two. They took Two Evangelists out of the Twelve, and Two out of the

Seven-

Seventy and two: Others ſay, that this Inquiſition, or Examination, was made in the dayes of the Apoſtles, and that they choſe two Goſpels of their own, and two of the Seventy and two, which they ordained to be read in the Church.

CHAP. III.

WHerefore did not *Mark* write the Acts of Chriſt one after another, as did *Luke*? We ſay, That St. *Mark* did not write thoſe things that were firſt done, in the firſt place, nor every thing as they ſucceeded one to another; but after the example of *Matthew*, obſerving that order wherein they ſeemed to adhere one to another, whether they were words or actions; to the intent, that ſo far as it was poſſible, there might be found an harmony and agreement between them, but not ſo as to be an exact Hiſtory of things done, but Doctrine uſeful to Religion: He did not write concerning Genealogies, becauſe he obſerved they were ſufficiently Treated of by *Matthew*.

CHAP. IV.

THere are in *Mark* Six Parables and Similitudes, Twenty and two Miracles, and Sixteen Teſtimonies, which he produced in confirmation of what he ſaid.

MARK,

MARK, Chap. I.

The Beginning of the Gospel of Jesus Christ.

THE beginning of the Gospel was *Baptism*: Moreover, *Basilius* and *Philoxenus* say thus, That St. *Mark* first used the word *Evangelium*, or Gospel; and that Baptism was the beginniug of the Gospel. Others say, That the beginning of the *Evangelium*, which is good Tydings, is the Baptism of Christ, as blessed *Mark* saith; and inasmuch as he saith, *The Beginning of the Gospel*, he sheweth, that he was the first that gave the name of *Evangelium* to a Book. Moreover, forasmuch as *Evangelium*, or *Gospel*, is by interpretation good Tydings, and Christ, before his Baptism, did neither Preach nor Evangelize; but after he was Baptized and Tempted, he immediately Preached, *Repent, the Kingdom is at hand*, as *Matthew* and *Mark* have written. Moreover, from his Birth to his Baptism, he was governed by the Law, and from his Baptism by such a new Administration as comported with the New Testament. Again, before his Baptism, he performed no Miracle, nor delivered any Doctrine, otherwise than by Question and Answer in the Temple, when he was Twelve years old, as *Luke* sayes. Moreover, those things which were from his Birth to his Baptism, are not to be reputed as of the Gospel, though they have relation thereunto, and are compiled therewith, that we

 might

might be taught after what manner were his Conception and Birth: Nor were it possible that we should be capable of receiving the Doctrine of the Gospel, if we had not first learned where and how he was born; whereas in those Years, from his Birth, to his being Thirty Years of Age, he satisfied the Obligation of the Law of Nature, and the written Law; then he applied himself to frame a Module of a new World in his Baptism, and to Preach the Gospel of the Kingdom of God. And forasmuch as *Mark* knew that Baptism was *the Beginning of the Gospel*, and that our Lord thence took his Commencement in the new Administration, he wrote in the beginning of his Book thus, *The Beginning of the Gospel.* And if it shall be Objected, Wherefore did the other Evangelists begin higher than his Baptism? It is plain that *Matthew* wrote so, that he might make it appear unto the *Hebrews* to whom he wrote, That as the Prophets had before written, that Christ should spring from the Lineage of *David*, so he did then spring thence; and *Luke*, that he might bring them into Contempt who unskilfully undertook to write the Histories of deeds, and *John*, that he might write concerning the Divinity of Christ, for that the other three omitted it, lest it should be concealed, and Christ be reputed but a meer man; for these three causes, they took their rise so high, and not for that his Conception, his Birth, his Circumcision, *&c.* were of the Gospel.

The Son of God. He calls Jesus Christ *the Son of God*, and not the Son of Grace, as say the *Nestorians*, for we are the sons of grace; and that *Mark* doth not here call Jesus Christ the Son of Grace, but the Natural Son of God, is evident from that which the Apostle said to the *Philippians* in an Epistle, *Let this mind*

be

be in your selves which was also in Christ Jesus, who being the likeness, thought it not robbery to be equal with God, but evacuated himself of reputation, and assumed the likeness of a servant, and was made in the likeness of the sons of men, and in fashion was found as man, and humbled himself, and became obedient even to death, even the death of the Cross; wherefore God hath exceedingly exalted him, and given him a Name more excellent than all names, That at the Name of Jesus every knee should bow,&c. Let the *Nestorians* and *Calcedonians* be demanded, Who is he who so evacuated himself, and assumed the likeness of a servant, Man, or the word God? Divine Nature, or Nature Humane? for Man and Humane Nature, were already evacuated, and servants, wherefore this is the sense of the words, that the word God evacuated himself; and observe, that the word God, who evacuated himself, and assumed the likeness of a servant, doth he call Jesus Christ, and to him is attributed Subjection, Obedience, and Death, and the Cross, and to him is attributed Exaltation, and the giving of the Name of God, which is more excellent than all Names. And forasmuch as the Apostle said concerning the *word God*, that he evacuated himself, these are evident Demonstrations,

First, That he being God, by Nature was incarnate, and made Man of his own will, without being changed from being God.

Secondly, That being equal in Nature with the Holy Ghost and Giver thereof, and having a natural Holiness, he took upon him to be anointed and sanctified by the Holy Ghost as he was Man; for being made Man, he suffered natural and animal Passions, but not culpable; Hunger and Thirst, Sleep and Death, did he taste for us: And,

Thirdly, That being called by eminent and exalted Names, to wit, *Lord* and *God*, and *Omnipotent*, and other the like; so that whatsoever he had, did as naturally belong unto him, as to the Father, and the Holy Ghost, as having life of his own nature, having power over all things, and having glory due unto him from all things, yet it is said, *That it was given him of the Father, and that he received it from the Father.* And this moreover, *for that he was evacuated, and made man.* And these were Demonstrations of his Ex nanition, that he vouchsafed to be called by humble and inferiour names, as *of Man*, *Son of Man*, and *a Stone.* Moreover, it is certain, That the word *God*, who was the natural Son of God the Father, is called Christ, and not the Son of man, who was of *Mary*; for *David* saith, *That thy Throne, O God (is), for ever and ever; a right Scepter is the Scepter of thy Kingdom; thou hast loved righteousness, and hated iniquity; wherefore God, thy God, hath anointed thee with the oyle of gladness above thy fellows.* It is therefore clearly understood, that he whom he calls *God*, and of whom he saith, *Thy Throne, O God, for ever*, is the same whom God the Father anointed, and not the Son of Man, who was of *Mary*. Furthermore, forasmuch as he saith, *That he anointed him above his fellows*; that is to say, more than all they who were anointed by the Holy Ghost, because they stood in need of anointing, and were anointed by the Holy Ghost; but the word *God* was anointed, and sanctified by the Holy Ghost, not being in want thereof, because he was equal with the Holy Ghost, and had a natural Holiness, and was full, as St. *John* saith, *of his fulness have we all received*; but because he was made man, he received the Spirit, and his anointing, and his holiness, that by his Mediation

he

he might give us the Spirit to anoint and sanctifie us, for that this word was anointed and sanctified by the Spirit, because he was sent into the World, and was made man, is manifest from that which he saith of himself, *Say ye of him whom the Father hath sanctified, and sent into the world, thou blasphemest? because I said unto you that I am the Son of God*; for it is certain, that he who was sent from God the Father into the world, was *God the word*; and he who was sent, was sanctified by the Spirit; that the word *God* is called Christ, because he was made man, St. *Paul* saith, *But to us there is one God, the Father of whom (are) all things; and one Lord Jesus Christ, by whom (are) all things; and one Holy Ghost, in whom (are) all things.* Moreover, he saith of Christ, that all things were made by his hands, by whose hands therefore saith *Paul*, that all things were created, whether by the hands of the Son of man, who was begotten of *Mary*, or by the hands of the word God, as *John* saith, *All things were made by him*; and the same word, *by whom all things have been created*, doth *Paul* call *Jesus Christ*. It is evident therefore from these premises, that *Mark* calls the Natural Son of God the Father, who was incarnated, and made man, by the Name of *Christ*, and not the Son of man, who was born of *Mary*, who was the Son of Grace, as say the Hereticks:

As it is written in Isaiah the Prophet, behold, I send my Angel: That is to say, he produceth this Testimony, to prove, That the Beginning of the Gospel, is the Baptism of Christ; for this Allegation, *Behold, I send my Angel*, is written in *Malachi*, and not in *Isaiah*; but others say, that it was also written in *Isaiah*, and that it is lost: Others say, That this Gospel was Translated out of the *Roman* Language into the *Greek*, and out of

the

the *Greek* into the *Syriack*, and that the Interpreters mistake put *Isaiah* in the place of *Malachi*. Others, That in the Book of *Diateseron*, which is preserved in *Alexandria*, and was written by *Tatianus* the Bishop; as also in the *Greek Gospel* and the *Harkalian*, it is written in the Prophet, without expressing what Prophet. Others say, that this Quotation hath reference to the *voyce of one crying in the wilderness*, *Prepare ye the way of the Lord, make his paths strait*; for *Isaiah* speaks after that manner, but not to this, *Behold, I send my Angel*; for the Evangelist was not curious as to the exactness of his Narrative, according to the custom of a Book wherein a Subject is Treated of at large, but wrote after an ordinary manner, according as other Divine Writers have done after this sort, all the people saw the Voyces and the Lightnings; whereas it is known, that Voyces cannot fall under the sense of sight. Again, a Bullock or a Lamb, whose Ear is cleft, or wants a Tayle, whereas a Bullock hath no Tayle: In like manner, it is said, *My hand kissed my mouth*; whereas the mouth did kiss, and not the hand. So *Mark* sets down that of *Isaiah*, then this, *I send my Angel*; and after this, *The voyce of one crying*; not distinguishing, to which of the two sayings he referred the Quotation out of *Isaiah*.

The voyce of one crying: Wherefore is *John* called a *voyce*? because Christ is called the *word*, and a word without a voyce or writing, is not known; therefore very aptly is *John* called *a voyce*, because with his voyce was Preached the onely Word.

Prepare the way of the Lord. The way and path, he calls the coming of Christ, Prepare your minds and thoughts against the coming of Christ.

John was in the wilderness. He calls the Wilderness, the

the desolate passage from Earth to Heaven. By Baptising and Preaching, he signified that the destruction of Mortality was to be destroyed. By his cloathing of Hair, he signified Repentance. By the Girdle about his Loyns, and the Band upon his Bowels, he denotes the sensitive and intellectual Faculties, and Continency from an exorbitant Appetite, which in Prosperity is exuberant. By the winged Locusts, the seed of the Just to meet the Lord. By the sweetness of Honey, the sweetness of the Blessings which come from our Lord, of higher value than Jewels. Moreover, Honey signifieth the purging of the World from the rust of sin, for Honey is of a cleansing Nature.

כור דיהוד *The Region of Judæa.* That is to say, a place of Towns or Villages. The Garment of Camels Hair, signifies the meanness of his Apparrel, and his Poverty; for he was not cloathed with Wooll, but with course Hair.

The time is accomplished, and the Kingdom is at hand. That is to say, the time of the shadows of the Law, and the fulfilling of Mysteries and Types is at hand; the Kingdom of God he calls here, the Gospel and Grace.

A certain man with an unclean spirit. He calls the Devil unclean, by reason of the unclean deeds he frequently acted by him in whom he dwelt.

Art thou come to destroy us? He hints two things: First, Their fear of our Lord which possessed them from the victory had against them in the Wilderness. Secondly, Their wickedness, in respect that the delivery of that man out of their power who was their Captive, was reputed their loss.

I know thee who thou art, the Holy One of God. He speaks unto him as unto a holy man, and not as persuaded that he was God.

And

And when they had found him, they said unto him, all men seek thee. This saying *all* in this place, is like to this. Jesus looked upon her with *all* the Earth, and *all* the Nations round about me, and *all* they who came were Thieves and Robbers.

See thou say nothing to any man. He prohibited them who were cured, to publish the same, lest he might be suppressed by the *Jews* as a vain-glorious person, for he knew that the Miracles which he did were not to be concealed. When he performed Miracles before the multitude, he gave no command that they should not publish them, as in *Kotna*, and when he multiplied the bread; but as touching the matter of *Lazarus*, he forbade his own followers to publish it, as he did also concerning this Leprous man, the Paralytick, and the blind men. And we say, that among the Multitudes, he openly wrought Miracles, to the intent that he might draw them to faith in him, and did not prærequire from them faith in him, as he did amongst his own followers; for when he changed Water into Wine, he did not first of all take the Suffrages of the company to acknowledge whether he were able to do it or no, as he did in the case of the Leprous person, the Paralitick and the blind men, whom he did not cure, until they had confessed that he was God.

Cana Gal.

As Moses commanded for a testimony unto them. He commanded the Leprous person to offer an Oblation, that he might manifest the agreement of both Testaments. Secondly, That he might shew that there was one giver of them both, although the first was the Doctrine of Babes, and ours of Perfection. Thirdly, That he might declare, that this of God was not contrary to that of the Law, so that they needed not to suppress this for the other.

CHAP.

CHAP. II.

They lifted up the Roof. By Art they found out a way to lift up the Roof of the House, and easily to let down the Bed in such manner, that neither the Timber nor Dust might fall upon them, as many in these dayes have the cunning to do the same.

A new piece of Cloth. That is to say, the new Doctrine of the Gospel. *An old Garment*, the old Doctrine of the Law. *New Wine*, the Truth of the Gospel. *A new Garment, and new Bottles*, are those who receive the Gospel. *Old Wine*, the Doctrine of the Law, and their Traditions. And the *old Garments*, and the *old Bottles*, are the *Scribes* and *Pharisees*. By these things, he teaches and declares, That it doth not belong to the Preachers of the New Testament, to minister to the things of the Law.

And the Disciples pulled the Ears of Corn. That is to say, they rubbed the Ears, and did eat. The *Pharisees* accused our Lord for two causes; the first, that it was the Sabbath day; the second, that the Law did not permit the eating of any new increase, until an oblation were made at the Altar.

What David did when he was in need, and they who were with him, how he went into the house of God. Because there was a great Testimony concerning *David* that he was righteous, our Lord reproves them by his practice, shewing that *David* was not blamed; nor were his Disciples worthy of blame, for pulling the Ears of

Corn, being constrain'd by Hunger. He who took the Bread was righteous, and he who gave it was a Priest, and he was not blamed, though it was not at all lawful for him to eat thereof, but onely for the Priests; therefore this hath been known of old, that the Commandments of the Law ought to be measured by the exigency of nature, and he doth naturally find out their parsimony.

Matthew. The Priests in the Temple dispensed with the Sabbath. That is to say, by Sacrifices, and Sprinklings, and Incense, and Lights, all which did require labour. Again, for that every day there was offered one Lamb in the Morning, and another in the Evening; and on the Sabbath day two in the Morning, and two in the Evening; and the Shew-bread was Baked, and put upon the Table of Shew-bread.

Mark, when Abiathar was High-Priest. In *Samuel* it is written, *That Ahimelech went and brought the bread to David.* And *Mark* saith, *That Abiathar his son gave (it.)* Some say, That *Ahimelech* the High-Priest did not go and bring it forth, but that he commanded as the *Senior*, and *Abiathar* gave it into his hands; for it would have been a shame for the High-Priest to have performed such a service, but he commanded his Son, and he went and brought it forth, after his Father had required that he should exercise the Function of a Priest, and therefore *Mark* mentions him. Others say, That there were two High-Priests, as in the Genealogy of Ministers, *Ahimelech* and *Abiathar*, as *Nadab* and *Abihu*, and *Eliezer* and *Ithamar*, and *Hophni* and *Phineas*. Others say, That as there were two Brethren *Abiah* and *Zachariah*, so were *Ahimelech* and *Abiathar* his son.

CHAP.

CHAP. III.

AND he imposed on them the name *Beni Regesch*, which *Regesch* is expounded by the *Hebrew*, to be רעמי *Thunder*, בני רגשי That is to say, such as give the sense of Divine knowledge unto men by their Preaching, which is heard plainly like Thunder by every one; or the Sons of the Gospel are understood by בני רגשי Also our Lord is to make his last manifestation of himself in Lightning. Lightning and Thunder have affinity one to the other, even as by the opening and breaking of a Cloud, by reason of Exhalations therein imprisoned, much Rain hapneth; and when the voyces of Thunder, and Commotions of Earthquakes are heard, Fire flashes from them, as sparks from the collision of Steel; so also is it here, because our Lord is called *Lightning*, his Gospel is called *Thunder*, which denounceth good things to come. And *James* and *John* are called *Beni Regesch*, viz. *Sons of Thunder*; that is to say, *Sons of the Gospel*, by reason of the perfect love of the Gospel towards her Sons, whereby they are governed and preserved, as Children by their Mother; and she also is honoured by them, as a Mother by her Children. Others say, That *Regesch*, by the voyce *Thunder* and *Tumult*, doth denote many things. *The Sons of Thunder*, that is to say, *Sons of the Gospel*. Others, *Beni Regesch*, בני ראוי that is to say, for that they did all perceive by Mysteries.

Which are the Sons of Thunder. That is to say, Ye who now perceive onely in Mysteries, when

the Resurrection shall be from the Sepulchre, the time will come, that your Words shall be Preached through the whole World, as with Thunder.

And his Kindred heard, and came out to take him. He calls the Sons of *Joseph* his Kindred, because they observed that he wrought mighty Works, and that the Multitudes cryed out against him, they were desirous to pacifie them.

He is gone out of his mind. His Kindred had mean Thoughts of him as yet, that peradventure he was vexed with a Devil, or else they used some craft, that they might pacifie the Wrath of those who were enraged against him, and that they might keep him amongst themselves.

He hath Beelzebub, and by the Prince of Devils doth he cast out. Whence did the *Jews* learn the name of *Beelzebub*, and that he was the Prince of Devils, since that it is not written in Books, that he is the Prince of Devils? We say, That they learned this from their familiarity with Devils, by reason they were subjected unto them by Sorcery. They declared unto them the names of the Devils whom they worshipped, and who was their Prince. Men say, That the Devil had not gone out at any time, unless he had substituted another in his place, or unless many had come and tormented him.

CHAP.

CHAP. IV.

And a Sower went out to sowe. He calls himself by the name of *Sower*. By the *Seed*, he means his Gospel.

The way side. He calls the obdurate Soul, which is not perfectly taken with the fear of God.

The Fowl, i. e. the Devil.

He who hath ears to hear. That is to say, They who have pure Thoughts, and do determine of, and mind such Things as these, and not the Doctrine of the *Pharisees*.

To you it is given to know the Mystery. That is to say, The Gospel which was hid in Times past, and by which hath been revealed the Resurrection and Immortality, which he calls the Kingdom of God.

So is the Kingdom of God: As a man who casteth seed on the ground. He calls Earth, the Souls and Hearts of the Faithful, wherein he sowes the Gospel, as also his Disciples after him.

And sleepeth, and riseth in the night. Night and day, he calls the time of his Ascension, and last manifestation of him.

And the seed increaseth and groweth. That is to say, The Gospel is magnified, and flourisheth. And observe, That he doth not say that they do make it rise, but that the Seed riseth; thereby shewing, that it is not by constraint, but by the power that is placed in us, that vertuous dispositions do spring up in us as

Seeds

Seeds which increaſe and ſhoot up. And in like manner, it is of our own Will, that evil diſpoſitions do ſpring up in us.

He knowing not how. It is not ſaid of himſelf, that he did not know; *For he is the wiſdom of the Father, as the Father knew him, ſo he knew the Father, according to what he ſaid.* If therefore he knew the Father, as the Father, as the Father knew him, how could he but know the Seeds growing and increaſing? He ſpeaks therefore after the manner of Plow-men, for they having once caſt the Seed into the ground, they take no more pains about it, for it ſprings up and increaſeth: So we have it in the power of our own Will to increaſe in vertue. Do ye alſo ſowe, and teach all men, and do not trouble your Thoughts about the increaſe, more than the Plovv-man doth; for it is God that brings the Seed to perfection. Again, This of his *knowing not*, is thus to be underſtood, That the Seed, vvithout his further labour, arrives at perfection, by Divine povver and operation.

The Earth produceth fruit of her ſelf. As if a man ſhould ſay, I have ſovved the Seed of the Goſpel in mens Souls, and it aſcends unto Heaven; it is of Men, and of the power which is in them, that the fruits of Vertue may bud forth by this Goſpel.

Firſt the blade, then the ear, and afterwards the full Corn. So alſo, Men firſt receive the Preaching of the Goſpel, and afterwards exerciſe Vertues, and at laſt are promoted by their Vertue, to the higheſt pitch of excellency, and arrive to the ſtature of the perfect. And it is thus ſaid, becauſe they do not all in the ſame order riſe in perfection, but firſt of all thoſe few who are ſubject to the Goſpel, and then by degrees many, who all

all are to come to ſuch perfection, as that they may yield the fruits of Religion.

And immediately he brings the Sickle. Even as when the Corn is full ripe, it is reaped and gathered into Barns; ſo alſo, Men when they arrive at the higheſt pitch of Vertue, they are to be exalted above the Heavens, and to be Careſſed with the delicacies in the Kingdom.

As a grain of muſtard ſeed. He ſpeaks concerning the plenty and abundance which is to follow Preaching.

So that the Fowl might lodge under the ſhade thereof. Some Men raſhly ſay, That the Devils are here called Fowl, as having need to be hidden under the ſhade of the Goſpel; and do not take notice, that the Devils are reſerved to Darkneſs and Torment, and not to be hidden under the ſhade of the Goſpel. Others ſay, That the Angels are here called Fowl. Others, That Kings and Princes are called Fowl.

And there was a great Whirlewind. It is probable, That his own Veſſel onely was toſſed with the Waves.

And the Winds, and the Waves, fell upon the Ship. That he did not awake with all this Tempeſt, was an effect of his Divine Providence.

CHAP.

CHAP. V.

HE *said unto him my name is Legion.* *Legion* is as we should say, a great company of Men in Arms. According to this, the Legions went out of the Land of *Macedon*, whereby is signified many Bands of *Grecians*. Others say, That *Legion* in the *Roman* Tongue, signifieth the number of Ten thousand. Others say, An Hundred and forty thousand, or Fourteen Myriads. Others, A Thousand onely; but the first is thought the true Computation: But however it be, this sheweth, That they were many; for this nature is subtile, and is not incumbred with a body; neither doth heat take place in them, as in bodies; for they who are Tempted of Devils, have less strength than they, and this is ordered by the Providence of God; otherwayes, one Devil would destroy all Mankind. And it hath been said, That the Devils do for the most part reside in the Wilderness, and that some of them are permitted to be amongst Men, for Tryal of their Liberty, and that the power of God might be made known in them. Some Men do prevaricate, and say, That there is not any Providence over Things that are visible, for that Ten thousand Devils have dominion over one Man: Against whom we can reply, for a general Providence is here manifest in this, That one Man is preserved from the Tyranny of Ten thousand Tyrants and Potentates, whereas one of them were able to destroy Thousands, and Ten thousands, if he had permission from God.

Send

Send us into those Swine. Inasmuch as they persuaded our Lord to permit them to enter into the Swine, it is apparent, that not so much as vile Swine are left out of the care of Providence.

And he began to preach in the ten Cities. This was a City, whose Inhabitants were gathered from Ten Cities; or it was a City, whereunto were subjected Ten Cities, as that of *Kiriath-Arba*, that is to say *Hebron*, which had dominion over four Villages: Or, it was the Head or Mother of Ten Cities, according as they call a City, a *Metropolis*; that is to say, Mother and Governess of other Cities.

CHAP. VI.

IS *not this the son of Mary?* He calls him the son of *Mary*, as if he were descended from *Joseph*; and *Carpenter*, in respect of *Joseph*'s craft, who was his reputed Father.

There is not a Prophet despised. That is to say, as *Moses*, who was reproached by those of his own generation and people; and *Jeremiah*, by those of his own City: In like manner, the people of *Nazareth* here desire to vilifie new Things in respect of old.

And he could not do there a Miracle, no not any mighty Work. That he could not do a mighty Work, doth not denote a defect of his power, but the Wickedness of their mind; and it is like the expression of *Jeremiah*, *The Lord cannot spare you any more, by reason of the wickedness of your doings.* And like this saying, *For two things that are immutable, the Lord can-*

 not

not lye, and the Son cannot do any thing of himself.

Save a staffe onely. *Matthew* saith, Ye shall not take so much as a staffe. Our Lord hints, Ye shall not take from others unto whom ye are to go, any thing, lest they may think that ye are sent as if it were to Trade, and he gave to understand that he would supply whatsoever they wanted; therefore this passage of *Mark* is not contrary to that of *Matthew*, for that both of them are to be reconciled thus. From others ye shall take nothing, lest ye be esteemed covetous; but they were not forbidden to take from their own houses, because they were to make use of such things in the way, *a staffe* to sustain them, *sandals* or *shooes* for the hardness of the Way and Thorns; because *Matthew* had been before a *Publican*, and had experimented the rigid passion of covetousness, he therfore endeavors now to alienate them therefrom, and therefore he commanded them, That they should not take so much as *a staffe.* Others are of opinion, That by both they are prohibited from *a staffe*, and they read this אלא which *Mark* useth, for אלא which is interpreted אפלא *neither*; so that the sense is to run thus, *Neither so much as a staffe.*

Others, *shake off the dust.* Dust is declarative of labour.

Others, *shake off the dust*, in demonstration of the earthliness of their minds, and that they were to perish utterly; for truly the Wicked perish in the Whirlewind of their Iniquity, and labour in the Dust of their Misery.

Others thus, *shake off the dust.* That is to say, in Token of the pains taken in their behalf; and that because the *Jews* would not be persuaded to receive advantage

vantage by the labour of others, they have fitted themselves to a severe Judgment.

In Testimony against them, as a sign of their guilt.

And they anointed the sick with oyle. That is to say, wheresoever they Travelled in *Judæa*, they carried with them that Oyle which had been blessed by our Lord, and cured the sick. Others say, That wheresoever they went, they took the Oyle that belonged to the House, and blessed it in the Name of Christ, and anointed the Sick therewith.

For Herod was afraid of John, and conserved him. That is to say, for that he did not give him to be put to death, or for that he observed his counsel, the Prison wherein *John* was slain, as *Matthew* saith, was called Μαχαιρους, and in the *Arabian* Language is interpreted by the word מטבקן *Mutabikon*, which in the *Syriack* Tongue signifieth a *Sword* or *Knife*.

And they sate down by hundreds, and by fifties. That is to say, in one Rank an Hundred, and in another Fifty.

CHAP. VII.

E*ating bread without washing their hands.* The *Jews* accused his Disciples, for that they did eat bread before they washt their hands; all the *Jews* and *Pharisees, except they wash their hands curiously.* That is to say, the Priests and the Elders by way of Tradition, commanded that before they eat bread, they should very well wash their hands. *And things bought out of*

the market, unless they be washt, they eat not, and many other the like things: That is to say, the *Jews* had four kinds of washings.

The first wherewith they washed, that is to say, wherewith they cleansed their bodies by reason of Nocturnal pollution, and of the touching of dead Carcasses, and so forth.

The second was, That which they used seven dayes before the Passeover, *to wit*, the wrensing of all their Utensils with Water, as for purification, from the vessels of Gold unto vessels of Earth, and Woollen Cloaths.

The third was, That which was used by some of them when they dipped in Water from morning to morning their necessary vessels which were of daily use, as Pots and Cups, and Kettles.

The fourth was this, when they invited any of the *Scribes* and *Pharisees*, and men of Note, they washed with Water in honour of them, the Beds and Chairs, and vessels of Brass, and whatsoever vessels they used in the service, all these our Saviour abrogated, he spake here also concerning the washing of hands.

For from within the heart proceedeth evil thoughts; and not from the washing of hands, or cups, or pots. What he saith of the heart, he means concerning the soul, because the heart is the lodging of the Soul, and there she forms all her cogitations, according to what is said, *My heart and my flesh praise the living Lord.* And we bear our hearts in our hands, and it is reputed a people which hath erred in its heart.

Lasciviousness. That is to say, Fornication above Nature, which is committed by salacious and libidinous persons.

An

An evil eye. This doth denote the envious and wicked.

And entred into a certain house. Not that he hid himself for fear, but first that the *Jews* might not think that he loved the *Gentiles* more than them. Secondly, Forasmuch as he was to work a Miracle on the daughter of the *Canaanitish* Woman, that it might not be thought he was a lover of Glory.

And this Woman was a Gentile of Phinicia of Syria. That is to say, the Region of *Phinicia* called the second *Syria*, which is placed between *Euphemia* and *Shisar*; but the first *Syria* is *Antiochia* unto *Judæa:* and of these, and others of the like name, have we written at large on the Epistles.

And he came unto the See of Galilee, to the confine of Decapolis. That is to say, to *Banis.*

And they brought unto him one that was deaf and dumb. That is to say, he had two infirmities, for he was deaf, and could not speak; he was dumb, and could not hear. Two of the organs of his senses were defective, his Ears and his Tongue.

And they besought him to put his hand upon him. That is to say, as he had done to the rest of those whom he had cured and restored.

And he took him aside by himself from the multitude. For three Reasons, he did not cure him before the multitude.

First, That he might not be thought to have affected glory.

Secondly, That he might convince those who had seen the Miracle which he had done, and yet cast Calumnies on Faith in him, that he sighed even for them.

Thirdly,

Thirdly, That he might teach us, that when we perform good Works, we ſhould rather hide them, than hunt after vain glory, by expoſing them to open view, and to publick fame.

And put his finger into his ears, and he ſpit, and touched his tongue. Inaſmuch as he did ſpit, and touched his Tongue, he ſhewed, That he was altogether of the ſame maſs with *Adam*, of the duſt, and that he inſpired into him a living ſoul. And in putting his fingers into his ears, he ſignified, That it was he who created the Senſes, and eſtabliſhed the Members of Children in the Womb. *My Father, ſaith he, worketh until now, and I alſo work.* In three Things Chriſt delayed the Cure of this deaf man, *In that he led him aſide: In that he put his fingers into his ears:* and *In that he did ſpit, and touch his tongue*; for he was able to have granted him Health in a moment: For if the *Reſurrection be in the twinkling of an eye?* as *Paul* ſaith, he might with more eaſe have wrought the Cure of one man, but he delayed it for three Reaſons.

The firſt was, That the deaf man might perceive that his Cure was not wrought all at once, but by little and little.

Secondly, That the Miracle might be the more magnified, and not be eſteemed a fancy.

Thirdly, That he might confirm his being made Man, and that the Myſtery of his Diſpenſation might not be thought a phantaſie, as the *Phanaticks* ſay; for this cauſe *Mark* was the more careful in this matter, that he might eradicate from the perſuaſion of the *Romans* the doctrines of *Simon*, for he ſaid that his Diſpenſation was in fancy. Moreover, He touched the Ears and Tongue of the dumb man, leſt the *Jewes* might ſay, That he nicely avoided the afflicted and diſ-

eaſed,

eased, and that therefore he did not touch them.

And he looked up to heaven. He looked up to Heaven, that he might ascribe to his Father what he had done, and that he might convince those who said he was an enemy to God.

And he sighed. First, by reason of the hardness of their hearts, who saw the Miracles which he wrought, and did not believe. Secondly, because there were some amongst them, who did not onely not believe when they saw the Miracles which he did, but also crucified him. Thirdly, as a Shepherd, who sighs for his lost sheep; and as a Mariner, for his ship that is lost. Fourthly, by reason of Humane Nature, which until then, was humbled, afflicted, and brought into subjection. Fifthly, by reason of the captivity of our nature by the Devils.

And looking up to heaven, he said unto him Ephphatha. He did not open him by prayer or supplication; but as *in the beginning, he commanded the light, and it was made:* And if any one say, That in the Beginning the Father commanded the Creatures that they should be made; We answer, That there was the same Commandment of the Father, and of the Son, and of the Holy Ghost, as it is written, *That by the word of the Lord the heavens were made.*

And straightway his ears were opened. This was the operation of God, who, so soon as he commands any thing, it is perfectly done, according to that he commanded, and they were, and he commanded, and he arose; wherefore from hence, That he commanded, and it was done, we understand, That Christ, who is God, was made man.

And he charged them, that they should tell no man thereof. For he abstained from vain glory, nay rather, he

he Taught how to ſhun it, and this which he ſaid: *And he charged them*, being of the plural number, whereas there was but one deaf man which he Cured, muſt be taken in this ſenſe, That he joined this deaf man with others whom he had Cured; or he charged this deaf man, together with the multitude there aſſembled, *That they ſhould tell no man.*

CHAP. VIII.

AND he came to Bethſaida, and they brought unto him a blind man. That is to ſay, That they might Tempt him as his Friends.

And he took him by the hand, and led him out of the town. Wherefore he led him out, hath been ſpoken unto by us concerning the deaf man.

And he did ſpit on his eyes. This, in like manner, have we explained before.

And he asked him, Doſt thou ſee any thing? That the blind man might be confirmed concerning his Cure.

I ſee men like trees, walking. The word *walking*, is to be referred to *men*, and not to *trees*, according to that, *All the people ſaw the voyces, and the lightnings, and the Prieſts accompanied them in the way, and they flew.* It had been an eaſie thing for him in the twinkling of an eye to have Cured him, but he prolonged his Cure, that the blind man might be more ſenſible thereof. And that this Miracle might be confirmed, and that the Humanation of Chriſt might not be taken for a fancy, ſome ſay, That becauſe this blind man, and

that

that deaf man were doubtful in the Faith, therefore did Christ prolong their Cure, and effected it by little and little, that they might be sensible thereof.

And sent him to his house: Thereby abstaining from vain glory, and Teaching us to flie from it.

And Peter took him, and began to rebuke him: Not angerly, but lovingly, and rather by way of Deprecation.

But he turned about, and looked. That is to say, Jesus looked on his Disciples; as if a man should say, observe what *Simeon* saith, even that which a Religious man should not think fit to admit into his Thoughts.

Get thee behind me Satan. He calls him Satan, by way of Admonition unto them, that no man should presume to find fault with such Things as are acceptable to God, as if they were complying with the mind of the Devil.

CHAP. IX.

I Have brought unto thee my son. That is to say, Not the Spirit which did not speak, but the man who brought the infirm person spoke, for his speech was suppressed whil'st he was Tormented.

He bruiseth him, and he foameth. That is to say, Froth did come out of his mouth, and he was like a dry stick.

And he spake to his Disciples that they should cast him out, and they could not: Because it was not decent that they should work Miracles when they were so near

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our Lord; for when they were sent into *Judæa*, they themselves did not only do mighty deeds, but also said unto our Lord, *Behold, the Devils are subject unto us through thy Name.* Nay, others acted in his Name, insomuch that they said, *We saw a man casting out Devils in thy Name, and we forbade him.* We have expounded the rest of this matter upon *Matthew.*

And he wallowed, and foamed. That is to say, he did beat with his legs, and he cast up foam.

And Jesus asked his Father. He did not ask as being ignorant; for he who knew the Father perfectly, knew also the time when this unclean spirit entred: but he asked the question for four Reasons.

First, That he might shew the contempt of the *Jews.*

Secondly, That the power of Christ might be the more taken notice of, and published.

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Fourthly, That those who stood in need of Cure, might be sensible of his Cure, and these things we have explained in *Matthew.*

John said unto him, Master, we have seen a man who casteth out Devils in thy Name, and we prohibited him. It is probable, That this man was one of those who often came to our Lord, although he did not follow him, as did his Disciples; and because he was worthy, our Lord bestowed on him this power: But the Disciples, when they observed it, they forbade him the exercise thereof. That is to say, They admonished him under pain of Excommunication, since thou art not of those who adhere to our Lord, it is not lawful for thee to cast out Devils in his Name; but our Lord saith unto them,

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Forbid them not, for there is no man who worketh a miracle in my Name, and can suddenly speak evil of me.

If thy hand offend thee, cut it off, it is better for thee maimed, &c. By the Hand and by the Foot, he signifieth the Congregation: That is to say, The lesser sort of People and Commonalty. That is to say, Whosoever is Arrogant, a Glutton, or a Covetous person, or a Fornicator, whether he be a Governor of the Congregation, or of the meaner sort, if he offend the Church, *to wit*, the Faithful, cut him off, and cast him out of the Church, lest that he infect the whole Church by his offence, and so all fall into Hell.

For every one shall be salted with fire, and every sacrifice shall be salted with salt. That is to say, even as that (Coyn) which is tryed and purged by fire, is of use to a Kingdom. And as Salt preserves tender Bodies from Corruption, so also the grace of the Spirit preserveth loose minds from the corrupt odour of sin; That is to say, The Humor of sin.

Others thus; *For every one shall be salted with fire.* That is to say, Every mind which is salted with the grace of the Holy Spirit, shines in knowledge, and is beautified with the fear of God.

Moreover, There is no man, whosoever he be, who can by his craft escape Fire in the World to come, for both good and bad shall be tryed; for the Fire is to illustrate the Just, and not to burn them: but the wicked it doth burn and torment.

Moreover, This sense agrees with the words which he spoke before, *That their fire is not quenched, and their worm dyeth not.*

Every sacrifice. In both illustrations there is one scope of our Lord. He calls by the name of Sacrifice,

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the Souls and their Faculties, which are offered as Sacrifices unto God. *By salt*, is to be understood Love and Mercy: That is to say, That it is requisite that your conversation and minds should be purified by Love and Mercy, as it were by Salt and Fire, that ye may enter into the Kingdom of Heaven. He calls Conversation a Sacrifice, and by Salt he means the *grace of the Holy Ghost which ye have received, that it may be unto you an earnest of those things which are to come.*

Others say, That he speaks unto them by way of Admonition, that together with the Faith they should take care to keep a good Conversation; for as fire doth take off all dross that is in a vessel, and purifies it; and as every thing that is slain, which he here calls a Sacrifice, gains a savour by Salt, and is preserved from corruption, so let your Conversation be in all the World, like fire, which purifieth from rust, and like salt, which taketh away insipidness, being in respect of your Conversation removed from ancient Customs, and a wicked Conversation; and as salt is good whilst it remains in its own nature, so also is the Priesthood whilst it is preserved in its purity, and a right Faith; and if this lose its savour, the Faithful cease in the abcision of Hope, because the salt, *viz.* the Priest hath not wherewith to salt, that is, to give a savour.

Have salt in your selves. That is to say, keep in that savourinesse which ye have received; and let not the World rob you of it.

Be in peace one with another. That is to say, Pastors and Flocks; for as Contention doth diminish the flocks of Christ, so doth Peace preserve and multiply Doctors and Teachers.

CHAP.

CHAP. X.

AND *they shall be both one flesh.* That is to say, in the exercise of Marriage Rites, and in respect of what is born of both of them.

And Jesus beheld him, and loved him. He did not love him for the reality of his mind, yet our Lord loved him, and looked upon him, for the outward shew which he made unto him; and hereby he Taught, That whosoever observes these things truly, ought to be esteemed a lover of Truth: And this is like unto that, that *Herod* was sorry for the request of the Damsel, because outwardly he seemed to be so.

And take up thy Cross, and follow me. That is to say, Crucifie thy Soul against the World, and the desires thereof.

Lands with Persecution. That is to say, They shall not onely in the World to come receive the reward of their pains in Preaching, but here likewise; the case being, as if one should leave his natural Father, and find many spiritual Fathers and Brothers also.

Lands with Persecution. That is to say, Monasteries with Xenodochies; *to wit*, Houses for Strangers, for them who were constituted Governors of them, and took care of them, by reason of them, and the care of them, were brought under persecution by strangers, and reduced to the Necessities of the World, and to Tribulation.

And James and John the sons of Zebedee approached unto him. *Mark* saith, That they desired that they might sit on the right, and on the left hand; but *Matthew* writes, That it was the request of their Mother; for the *Jews* were of Opinion, That when Christ was to come, he should bring all Nations into subjection under him, and that they should be made Generals and Colonels; and with this sense agreeth the old, plain and simple, that is to say, the sincere *Exposition.* And she desired of our Lord that her Sons might be Princes, and that they might sit near his Throne; but he did not grant unto them their request, because they asked in vain glory, and for private respects, and not for publick advantage, as *Peter*; for had they desired it, as *Peter*, in Humility, and for the good of the People, *Behold, we have left all, and followed Thee*, they had been answered as *Peter*: That is to say, They had heard of Thrones and Crowns.

Moreover, He did not grant their request, That the rest of the Disciples might not murmur against them, and become envious, *for the very request displeased them.*

Blinde Timeus, the son of Timeus. It is thought that he agreed with his Father as well in blindness, as in name; for the word *Timeus* doth denote that defect of the Eyes, where there is not room for the sight.

CHAP.

CHAP. XI.

And many spread their garments in the way. That is to say, in Honour of Christ, and that they might kneel down for Benediction, and receive Health, even from the print of the feet of the sole of the Ass on which he rode.

CHAP. XII.

Thou art not far from the Kingdom of God. That is to say, If thou loveſt and believeſt my Preaching, thou muſt add to the fulneſs of the Law which thou now haſt; but if thou wilt not, thou art far from it.

Beware of the Scribes, who love to go in ſtoles. That is to ſay, in gay and long garments.

And Jeſus ſitting over againſt the treaſury. That is to ſay, of the Temple, *he ſaw how the people caſt money.*

The treaſury, he calls here the Ark which was ſeparated for the Prieſts, whereinto every one that would caſt in an Offering unto the Lord, he calls עורפנא *gold or ſilver:* And that name is impoſed thereon, becauſe of the image or ſtamp it bore. There were many who

who exchanged *souzes* for *pence*, and *pence* for *souzes*, and *round pieces* for *clipt pieces*, and the *Syrians* called them מערפנא *Meharphono*, and the *Arabians* צירפי and the *Grecians Sacostra*, therefore ערפנא he calls the Money which the Money-changers bought and sold.

And many that were rich cast in. Rich men cast in much money.

Two minutes. That is to say, two pence.

And there came a certain poor widow, and cast in two minutes; which are quadrants. That is to say, two pence.

Others, *Two Quadrants, two Danacks.*

Others, *Two Paulins*, she cast a piece of money which contained *two Paulins.*

Others, *A minute.* That is to say, *a quadrant*, was six and thirty *Tasugs*, it contained therefore Thirty six *Tasugs*, and Thirty six *Tasugs*, which amount to Seventy two *Tasugs*, and these Seventy two make up three *souzes.*

She cast in more than all the men cast in. And how did she cast in more than all, whereas they cast in twice as much as she? He presently explains the difficulty, and saith, *For all they cast in of their abundance.* Christ here teacheth us two things. First, That this gift which was made out of her penury, was more abundant, and greater in God's esteem, than that which proceeded from Redundancy. Secondly, That God doth not regard the greatness or smallness of a gift, but the will and mind wherewith it is given; and it is certain, That if it be given with a chearful will, it is accounted much and great with God, although it be small; but if otherwise, it is meanly esteemed by God, though much in quantity.

CHAP.

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Every sacrifice. In both illustrations there is one scope of our Lord. He calls by the name of Sacrifice,

the Souls and their Faculties, which are offered as Sacrifices unto God. *By ſalt*, is to be underſtood Love and Mercy: That is to ſay, That it is requiſite that your converſation and minds ſhould be purified by Love and Mercy, as it were by Salt and Fire, that ye may enter into the Kingdom of Heaven. He calls Converſation a Sacrifice, and by Salt he means the *grace of the Holy Ghoſt which ye have received, that it may be unto you an earneſt of thoſe things which are to come.*

Others ſay, That he ſpeaks unto them by way of Admonition, that together with the Faith they ſhould take care to keep a good Converſation; for as fire doth take off all droſs that is in a veſſel, and purifies it; and as every thing that is ſlain, which he here calls a Sacrifice, gains a ſavour by Salt, and is preſerved from corruption, ſo let your Converſation be in all the World, like fire, which purifieth from ruſt, and like ſalt, which taketh away inſipidneſs, being in reſpect of your Converſation removed from ancient Cuſtoms, and a wicked Converſation; and as ſalt is good whil'ſt it remains in its own nature, ſo alſo is the Prieſthood whil'ſt it is preſerved in its purity, and a right Faith; and if this loſe its ſavour, the Faithful ceaſe in the abciſion of Hope, becauſe the ſalt, *viz.* the Prieſt hath not wherewith to ſalt, that is, to give a ſavour.

Have ſalt in your ſelves. That is to ſay, keep in that ſavourineſs which ye have received, and let not the World rob you of it.

Be in peace one with another. That is to ſay, Paſtors and Flocks; for as Contention doth diminiſh the flocks of Chriſt, ſo doth Peace preſerve and multiply Doctors and Teachers.

CHAP.

CHAP. X.

AND *they shall be both one flesh.* That is to say, in the exercise of Marriage Rites, and in respect of what is born of both of them.

And Jesus beheld him, and loved him. He did not love him for the reality of his mind, yet our Lord loved him, and looked upon him, for the outward shew which he made unto him; and hereby he Taught, That whosoever observes these things truly, ought to be esteemed a lover of Truth: And this is like unto that, that *Herod* was sorry for the request of the Damsel, because outwardly he seemed to be so.

And take up thy Cross, and follow me. That is to say, Crucifie thy Soul against the World, and the desires thereof.

Lands with Persecution. That is to say, They shall not onely in the World to come receive the reward of their pains in Preaching, but here likewise; the case being, as if one should leave his natural Father, and find many spiritual Fathers and Brothers also.

Lands with Persecution. That is to say, Monasteries with Xenodochies; *to wit*, Houses for Strangers, for them who were constituted Governors of them, and took care of them, by reason of them, and the care of them, were brought under persecution by strangers, and reduced to the Necessities of the World, and to Tribulation.

And

And James and John the sons of Zebedee approached unto him. *Mark* saith, That they desired that they might sit on the right, and on the left hand; but *Matthew* writes, That it was the request of their Mother; for the *Jews* were of Opinion, That when Christ was to come, he should bring all Nations into subjection under him, and that they should be made Generals and Colonels; and with this sense agreeth the old, plain and simple, that is to say, the sincere *Exposition.* And she desired of our Lord that her Sons might be Princes, and that they might sit near his Throne; but he did not grant unto them their request, because they asked in vain glory, and for private respects, and not for publick advantage, as *Peter*; for had they desired it, as *Peter*, in Humility, and for the good of the People, *Behold, we have left all, and followed Thee*, they had been answered as *Peter:* That is to say, They had heard of Thrones and Crowns.

Moreover, He did not grant their request, That the rest of the Disciples might not murmur against them, and become envious, *for the very request displeased them.*

Blinde Timeus, the son of Timeus. It is thought that he agreed with his Father as well in blindness; as in name; for the word *Timeus* doth denote that defect of the Eyes, where there is not room for the sight.

CHAP.

CHAP. XI.

And many spread their garments in the way. That is to say, in Honour of Christ, and that they might kneel down for Benediction, and receive Health, even from the print of the feet of the sole of the Ass on which he rode.

CHAP. XII.

Thou art not far from the Kingdom of God. That is to say, If thou loveſt and believeſt my Preaching, thou muſt add to the fulneſs of the Law which thou now haſt; but if thou wilt not, thou art far from it.

Beware of the Scribes, who love to go in ſtoles. That is to ſay, in gay and long garments.

And Jeſus ſitting over againſt the treaſury. That is to ſay, of the Temple, *he ſaw how the people caſt money.*

The treaſury, he calls here the Ark which was ſeparated for the Prieſts, whereinto every one that would caſt in an Offering unto the Lord, he calls עורפנא *gold or ſilver:* And that name is impoſed thereon, becauſe of the image or ſtamp it bore. There were many who

who exchanged *ſouzes* for *pence*, and *pence* for *ſouzes*, and *round pieces* for *clipt pieces*, and the *Syrians* called them מערפנא *Meharphono*, and the *Arabians* צירפי and the *Grecians Sacoſtra*, therefore ערפנא he calls the Money which the Money-changers bought and ſold.

And many that were rich caſt in. Rich men caſt in much money.

Two minutes. That is to ſay, two pence.

And there came a certain poor widow, and caſt in two minutes, which are quadrants. That is to ſay, two pence.

Others, *Two Quadrants, two Danacks.*

Others, *Two Paulins*, ſhe caſt a piece of money which contained *two Paulins.*

Others, *A minute.* That is to ſay, *a quadrant*, was ſix and thirty *Taſugs*, it contained therefore Thirty ſix *Taſugs*, and Thirty ſix *Taſugs*, which amount to Seventy two *Taſugs*, and theſe Seventy two make up three *ſouzes.*

She caſt in more than all the men caſt in. And how did ſhe caſt in more than all, whereas they caſt in twice as much as ſhe? He preſently explains the difficulty, and ſaith, *For all they caſt in of their abundance.* Chriſt here teacheth us two things. Firſt, That this gift which was made out of her penury, was more abundant, and greater in God's eſteem, than that which proceeded from Redundancy. Secondly, That God doth not regard the greatneſs or ſmallneſs of a gift, but the will and mind wherewith it is given; and it is certain, That if it be given with a chearful will, it is accounted much and great with God, although it be ſmall; but if otherwiſe, it is meanly eſteemed by God, though much in quantity.

CHAP.

CHAP. XIII.

BUt *of that day and hour knoweth no man, no, not the Angels, neither the Son, but the Father.* The Hereticks, *to wit*, the *Arrians*, when they are desirous to vilifie the Son, they produce this Argument. To whom we answer, For, inasmuch as he is God, he knew all things that are, before they were made; but inasmuch as he was man, he saith, he knows not; and the very same that is God, is man, and no other, as he is life by nature, and became death for us, forasmuch as he was man; so, though he doth know all things as being God, he said, that he did not know as man: And as he was before *Abraham* in respect of his Godhead, according as he said, *Before* Abraham *was I am:* yet he was after him, as being man; for if he had said *I know*, he had been like to the Father onely, and not at all like unto us; but he said, *I know not*, that he might be likened unto us, and that there might be no place left for mistakes, or to say, that he was not made man; for this property of man, not to know things in futurity, was common to him, for he communicated in our want of knowledge, even as in other humane infirmities; and this is manifest from hence, that he did not say, *Neither the Son of God knoweth*, but neither the Son simply; as he was the Son of God, so was he a so the Son of man, and in that respect wanted knowledge, though he knew all things as God.

Moreover, it is certain, That as he was man, he said he did not know, forasmuch as he did not say concerning the Holy Ghost that he did not know.

Again, we say, That God the Father is greater than the day of the coming of the Son, and is more hidden and concealed than that day; and yet the Son saith, *Even as the Father knoweth the Son, the Son knoweth the Father.* If therefore he knoweth the Father, who is high, and exalted above all things, and is more hidden and concealed than this day, how much more then doth he know this day? And if any one shall object, That the Father knows the Son perfectly, but that the Son knoweth the Father but in part, let him know, That for the same reason he might conclude, that the Father knoweth not the Son but in part; for the same knowledge is attributed to the Father and the Son, *as the Father knoweth the Son*, &c.

We say further, That if the Father knows this day and hour, the Son must necessarily know it, because there is one knowledge of the Father, and of the Son, and of the Spirit, for they are of one and the same nature, the same will, the same power and operation, and therefore necessarily have they one and the same knowledge.

Moreover, for that the Son created the Worlds, and Times, and Years, and Months, and Hours, and Dayes, it is manifest, That he knows the day and hour of his appearance; but if any one shall object, That he hath not yet created the day of his coming, he may be convinced by the force of two reasons.

First, From this which is written, *That he finished the heaven and the earth, and all that was in them, and God finished his works on the seventh day.*

Secondly,

Secondly, Let it be granted, That it were so, though it be not a Truth, yet he knew as God before hand those Things which are not, and he knows every thing before hand.

Again, How doth he know the Prognostications and the Signs which are to be at the day of his coming, and yet not know the day? for he declareth how that there *shall be lightning*, and *that the Sun shall be darkned*, and other such like things; and *the Stars shall fall from Heaven, and the powers of Heaven shall be shaken, and the sign of the Son of man shall appear*, and other the like things which are to happen in that day and hour; and how is it possible, That one should know what things are in the House, and not know the House? or how doth a man know the thing that is within a City, or a Ship, without knowing the City or the Ship? And how can he who knoweth what things are without and within a Wall, say that he doth not know the Wall in the middle.

Moreover, as he knew the hour of his Birth, and the day of his first coming in *Bethlehem*, so doth he know his second coming.

Furthermore, *Paul* saith, *That Christ is the power and wisdom of the Father*; and in this that he saith *the power*, he sheweth, That there is nothing out of his Jurisdiction and Providence; and by *that of wisdom*, he declares, That there is nothing out of the reach of his knowledge, but that all things which are, and are to come, are comprehended within the compass of his knowledge; for if he can err in any thing, he is not perfect wisdom, especially since that he is the Divine wisdom of the Father, and in him is hidden all wisdom, and he it is that gives wisdom to the wise, as saith the Son of *Syrach*, *All wisdom is of the Lord, and*

Christ is the Lord, whence it was that the Angels said to the Shepherds, there is born unto you a Saviour, who is Christ the Lord.

Neither the Angels. In this which the Angels said unto the Shepherds, *viz. To you is born*, &c. which neither the Angels knew, did he forbid them to declare that day; and by this, *That neither the Son* (that is to say my self) he stopt their mouths from asking him; for in like manner, they asked him after the Resurrection, *Art thou at this time about to restore the Kingdom?* And he stopt their mouths, saying, *It doth not belong unto you to know the times and seasons which the Father hath appointed*, &c.

But the Father. Inasmuch as he spoke of the knowledg of the Father, he prevented them, that they might not ask him; and it is like to that of the mother of the sons of *Zebedee*, for being unwilling to answer whether he would grant the request or no, he answered, *It is not mine to give*; when assuredly it was he who was to place the Sheep on his right hand, and the Goats on his left, and to call, *Come ye blessed of my Father*; he did not answer, I will do it, that his Disciples who were there might not be offended, who yet were so much distasted, that he spoke unto them, and pacified them, even as a Father having Sons, and they ask him for somewhat that is hidden, where he hath put it, and he being unwilling to let them know, saith, *I know not*; and wherefore did he not reveal it, because it was not for their advantage, nor their Successors; for if he had declared it unto them, they had been careless and remiss, and had not been diligently constant in prayer; and that this was so, is known from what he said, *Watch and pray.*

But of the day and hour. And it is necessary to know in the first place, That the Scriptures are not always to be taken according to the outward sound of words; nor when they say, *That God is a consuming fire*, are we to think, That he burns or flameth; nor that he is of Kin, or a Watchman, or corporeal, or compounded of differing Natures, or that he is subject to Passions, that he is angry, that he sleeps or wakes, or is sorrowful, or that he erred, or was ignorant; and according to that, *He who is not born of water, and of the Spirit, shall not enter into the Kingdom*; whereas many have been made famous for Martyrdom, who have not been baptized, *the Thief also entred into Paradise:* And no man can say, *That Jesus is Lord, but by the Spirit*; yet the *Manichees*, the *Mercionites*, the *Gentiles*, and the *Jewes*, are well pleased with the word, and use it without the grace of the Spirit; and like it is to this, *All of them have declined together, and are become reprobate, and all they who came were Thieves and Robbers:* So also is this expression, for if he did not know this day, and this hour, how was this said, *That I and my Father are one?* for if in knowledge he be not one, wherein is he one? And if he did not know the day as well as the Father, how said he, *That all whatsoever the Father hath is mine?* And if the Father hath any thing which the Son knoweth not, how is it said, *That no man knows the Father, but the Son?* And this is objected, and how do these agree? *Is he one?* and the Father knoweth nothing which the Son doth not know; and this, there is nothing high and exalted, but it is little in comparison of other things; and thus saith the Apostle, *In him are hid all the treasures of wisdom*; and how, *the Son, and neither the Son, but the Father.* And if he knows the Father, it

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is certain that he knows him with all his knowledge.

Again, If he knows the Father, how doth he know the Father, and knows not this day? therefore this day is greater than the Father; and if the Father knows this day, of necessity also doth the Son know it; and if it be not so, the Father seems not to know; or else how much greater is the knowledge of this day, than the knowledge of the Father? And if he be maker of all things, how doth he not know his own Works? or is this day not reckoned amongst his Works, nor in the number of the dayes of the year? And if so, let them shew what it is, or where it is; for every compleat day is made up of a day and night, and hours are the course of vicissitudes; and an hour, according to the opinion of the Philosophers, is not at all; for that which is past, is not, nor that which is to come, for it is not yet; and if he who had all things in his hand knoweth not the day, how did he create any thing which he knows not? how do these agree? And if the Spirit searcheth out every thing, even the profundities of God, and this is the Spirit of Christ, how is it that he doth not know those things which were made by him? And how doth he know that the consummation (of the World) shall be in the night? That two shall be in a Bed, and one shall be led away, and yet not know the day? for because of the long interspace of time, they thought that the end of the World was at hand, and that his appearance should have been in their dayes, as *Paul* said unto some, *Wonder not, behold the day of the Lord cometh.* He governs them as Children, for they had reapt no advantage from the knowledge of this day, nor the Generations after them, neither did he reveal the time of our death; and

and by this Declaration, he teacheth us, That if we be ask't by any one an unprofitable question, we should prudently shift it off, as it were, for want of knowledge, lest instead of a Fish, we should hold forth to our Neighbours a Serpent.

Moreover, If these passages, *viz. He knows not that day; I know ye not*, as he said unto the foolish (Virgins) and *I never knew ye*, as he said, should be understood according to the outward sound of words; many of the like are spoken of the Father, as this, *God remembred Noah*, as if he had recovered himself out of forgetfulness. Again, *I will go down, and see whether they have acted and done according to the cry that hath ascended up.* And the like again, *They did what I commanded them not, and it came not into my mind.* And again, *Adam where art thou? Where is Abel thy Brother?* And if the Father, who is not cloathed with a Body, is attended with Attributes of Infirmity, how much rather should not he, who is cloathed with a Body for us, speak after the manner of men, and as a Tree that is remote, and at a great distance, and unseen, is known by the fruit which are presented to view and brought nigh; so is our Lord made known by his signs, and by his Works, and by the Prophesies which have been made concerning him, and not by words which sound of infirmity; and if he being cloathed with a Body, there were those who denied that he was born of the Virgin, and said that he was not begotten, but that he was a stranger, and thathe appeared onely in fancy; how much the rather would they have said so, had it not been for these Attributes of Infirmity.

The Manichees or Marcionites p. 45.

Moreover, He did not reveal this day, because it would not have advantaged them to have known it, and

and many would have been remiſs in the exerciſe of vertue until the laſt hour, but now foraſmuch as the coming to Judgment is concealed from us, we ſtand alvvayes in danger and fear.

Moreover, It ſeemed good unto God, that knovving it, he ſhould not reveal it; and to man it vvas a reproach that he ſhould have done it; therefore foraſmuch as he vvas deemed onely to be a man, it vvas not a matter of *odium* to conceal from them the day; but if any one had promiſed them who knew and would not have revealed it, he had been thought wicked and envious; and if he had revealed it, had produced remiſneſs.

Furthermore, This is to be taken notice of, That *Mark* onely ſaith, *That neither the Son knoweth*; whereas *Matthew* ſaith no ſuch thing. *Matthew*, he wrote to the *Hebrews*; and *Mark*, to the *Romans*. The *Hebrews*, They doubted of his *Divinity*; and the *Romans*, of his *Humanity*, by reaſon of the ſeed of fancy which *Simon* had ſown amongſt them, *viz. That our Lord had not aſſumed a Body*, for which reaſon *Mark* adds, *Neither the Son*, Teaching thereby, That he was not only God, but alſo man, *who was like unto us in every thing, ſin excepted.*

After another Expoſition, thus: *Mark* doth not here call our Lord *Son*, but the faithful, who are called Sons by reaſon of Baptiſm; and Chriſt he calls *Father*, for he is the Father of the World to come; *And my children, a little while I am with you, and behold I, and the children which the Lord hath given me*; for the name Father, is uſed for the Father and the Son; for the Father, by Nature; for the Son, by Diſpenſation. And he uſed here a communion of name to his Diſciples, as this, *Deſtroy this Temple, and I will raiſe it*; whil'ſt he

he ſpoke of his Body, the *Jewes* underſtood a Temple of ſtones. In like manner the Diſciples here, when they heard (theſe words) *Neither the Angels, nor the Son, but the Father*, they thought that he had called his own father *Father*, and himſelf *Son*; and they declined the queſtion, becauſe it was not of advantage to know; for if he ſpoke concerning the Father, *he knows the day*, this is not worthy admiration, for naturally he had this knowledge: but this deſerves admiration, That the faithful ſhould gain a foreknowledge of any thing.

Furthermore, As he being the power and life of all things, was exerciſed with infirmities, and ſlept, and was wearied, and was hungry; ſo here he is brought to that paſs, that he knows not the day. Becauſe the Diſciples were deſirous to know that which was too high for them, and that they might not be troubled, becauſe he did not reveal the myſtery unto them, he ſaith, *That neither the Angels*.

Take ye heed, watch and pray, for ye know not the day. He commanded them that they ſhould be vigilant, and watchful, for it is certain, That if they had known it, they had ſlept, and would not have watched; therefore that he might drive forth ſloathfulneſs out of them, he doth not reveal the day; and foraſmuch as he ſaith, *Pray*, he ſheweth, That the power of Prayer is able to free (us) from the fear of this day.

As a man taking a far journey. Even as a man ready to go to a remote place, calls his ſervants, and gives them power over his goods, promiſing to reward them plentifully who ſhall obſerve his commands, and to puniſh thoſe who ſhall ſlight his Word; if he ſhould alſo reveal unto them the day of his coming, one of theſe two things would happen: if the day of his

coming vvere neer and ſhort, they vvould give themſelves pleaſure, they vvould live vvantonly and idly, ſaying, *The time is ſhort, and there is not ſpace ſufficient to fulfill his will*; and neglectful men do altogether weaken and cut off hope: if the time of his coming were long, they would live pleaſantly and idly, and thoſe who are idle are neglectful, they would Wander and play the fool until the day came; for inaſmuch as he exhorts them to apply themſelves to their Work, concealing from them the day, they are incited on both ſides to the performance of his Will. It is thus to be explained after another manner, Even as a man the Maſter of a Family being about to take a Journey, if he acquaint his ſervants with the day of his return, from the day of his ſetting forth, the fear of him is taken from them, and they eat and drink, *&c.* and ſay, our Maſter deferreth his coming, for he appointed ſuch a day for his return; but if he do not appoint a day for his coming, they remain in fear and terror, thinking with themſelves, perhaps he may come in an hour we know not of, and may take us in our follies: So alſo Chriſt did not reveal that day unto us, nor the time of our death, that we might be retained in awe, and be careful and watchful.

Moreover, the Maſter who took the Journey, and declared the day of his coming to his ſervants, was bound up within reſtriction and limits, and could neither anticipate nor prolong the time, according to juſtice; for if he come before the time appointed, and they do not come forth to meet him, it is not juſt, that he ſhould reprehend them, becauſe the day appointed is not yet come; and if he prolongs the time, when he cometh, the ſame thing happeneth: So our Lord alſo, had he revealed this day, they had been like Lords, and

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he as a servant, so that he could not have prevented nor delayed the time; for if he had done the one or the other, one of the two had hapned, either they had said that because the day of his coming was not known before, it fell out so, or that there was a cogent Master above him, who constrain'd him to anticipate, or go beyond the time appointed; for as much therefore as he did not reveal the time, he remained in the power of his dominion; and forasmuch as he excited their diligence *to watch and pray*, he kept them in fear, and expelled carelesness out of them. Again, as he gave men to understand that they were mortal, that therefore they might be kept in awe, and practise Holiness, but did not declare unto them on what day they should dye, lest they might sin upon the opinion that their life was to last longer; so here, he did not reveal to his Apostles the day of his coming, to the end they might be watchful and diligent in prayer.

CHAP. XIV.

ONE *of the Twelve.* It is known that *Judas* was not of the least, but one of those of best note amongst the Twelve. Some say that he was the Third, for he was ranked next to *Simeon* and *James*; but because the Evangelists wrote the Gospel after his Treachery, they placed him last in order.

Who dippeth with me in the dish. There were two round Tables set before them, and *Judas* sate down at

our Lords Table. Others ſay, That there was but one round Table, and all of them ſate down to it; but that there were two Diſhes at the Table, and *Judas* dipped into that which was our Lords.

And he took with him Peter, and James, and John. Theſe three he took with him when he prayed here; he took them alſo with him when he raiſed to life the Damſel, and when he was Transfigured in the Mount; not that he undervalued the reſt: but, firſt of all, for the great love which they bore unto him; ſecondly, becauſe *Judas* was not vvorthy of that ſight; thirdly, for a Teſtimony of vvhat he did, for the Teſtimony of Three is ſure.

And he went a little nearer, and fell upon the earth. *John* expreſſeth this exactly, He departed from them about a ſtones caſt; he did not pray before them, that he might not be thought proud or vain-glorious, and that he might Teach them to pray privately: nor did he depart to a great diſtance, that they might hear the words of his prayer what they were, and might learn by that pattern.

But not my will. He doth not ſay ſo, as if his Will were contrary to the Will of his Father; but by way of ſubmiſſion, he uſed this expreſſion.

Moreover, He did it for inſtruction to others, that we ſhould not be troubled for thoſe Things which befall us from enemies; which oftentimes happeth not from our Will, but from the infirmity of Nature; for he was pleaſed to Teach this to all men in his own perſon, That what paſſions we ſuffer by reaſon of thoſe who vex us, is not blameable, by reaſon of the infirmity of Nature; yet ought we to take a care, if we be not cleared of them by the love of God, that we ſhun natural commotions.

Whomſoever

Whomſoever I kiſs, the ſame is he. *Judas*, becauſe it was night, leſt as they went, they might take another, and leave our Lord, he gave this ſign unto them, *Whomſoever I ſhall kiſs, take.* And, it is probable, That it was uſual with our Lord, to kiſs any of the Diſciples when they came from a remote place.

A certain young man followed him. Some ſay, That it was *John* the Evangeliſt. Others ſay no; and it is known from hence, That *John* did not walk naked with our Lord, nor any other of his Diſciples. Others ſay, He was none of the Twelve, but ſome other man; and the *Jewes*, by reaſon of their Wickedneſs, apprehended him, and taking hold of the linnen cloth vvherein he vvas vvrapped, he left the ſame behind him, and fled. Others ſay, That it vvas this *Mark* the Evangeliſt, and therefore he did not make expreſs mention of his name.

Sought for teſtimony againſt Jeſus. Wherefore did they ſeek Witneſſes? for this that he ſaid, *Deſtroy this Temple, and I will raiſe it up in three dayes.* And if he did not build it he vvas a Lyar, for this vvas no greater a vvork, than to raiſe him vvho had been dead four dayes.

The ſervants. That is to ſay, The Souldiers or Executioners, Seditions, אסטאסין *That is to ſay*, Wars and Contentions.

The Souldiers. סמרטיוטא *That is to ſay*, Thoſe vvho vvere ſent to guard him; The vvay is in Greek called אסטרט *Prætorium: That is to ſay*, The Court of Juſtice.

CHAP.

CHAP. XV.

Simon a Cyrenian. He was of the *Gentiles*, the Father of *Alexander* and *Rufus*, he who was chosen by our Lord; he called him an Apostle, and in respect of the love he bore him, he esteemed his Mother as his own: when our Lord went out of the Court of Justice, he bore his own Cross; but when they saw *Simon* coming from his Town, they pressed him, and laid the Cross upon him.

And they led him to Gogulta. It is called *Gogulta*, by reason of its roundness.

Which is by interpretation a skull. That is to say, by reason of its figure, which is high, and rising a little from the ground.

And they gave him to drink wine mixed with myrrhe. That is to say, That he might be Transported beyond the use of Reason, and Intoxicated, and might not be sensible of what they were to do unto him; but he did not drink it for two Reasons.

First, None of the Prophets prophesied that he was to drink Wine.

Secondly, That he might not deviate out of the way which the Prophets had strewed for him; not that he did so, because the Prophets foretold it, but because he was to fulfill his office or dispensation; and *myrrhe* is that which they join with *aloes*: That is to say, *tsaboro*, and it is another kind of Fruit, and it is not so bitter as *tsaboro*.

And

And he received it not. That is to ſay, He drank it not. Once they gave him Vinegar, and another time Wine mixed with Myrrhe, that they might add *aſperity* and *bitterneſs* to his Paſſion; and that, as a Token of the exceeding-great Hatred towards him.

And when they had crucified him, they divided his garments. In *Matthew* we have expounded theſe Things.

What every man ſhould have. That is to ſay, To which of them ſuch a part ſhould fall, and which of the Souldiers was to take ſuch a part; his Under-Coat was glorious, having never a ſeam from the upper ſide; and they did not divide it, but put a price thereupon, and divided the price into four parts, and then they caſt lots amongſt themſelves, and agreed, That he unto whom the lot fell, ſhould have the Coat, and pay the other three parts of the price to his Comrades, and this is that which *Mark* ſaith, *What every man ſhould have.* That is to ſay, what every one of the Souldiers ſhould have, whether the Coat, or part of the price.

And the occaſion of his death was written. That is to ſay, That he was Crucified, becauſe he deſigned to uſurp the Kingdom.

And with him they crucified two thieves. Firſt, Becauſe he was found guilty of Rebellion againſt God and the King, as they were. Secondly, That the *Pſalm might be fulfilled*, in his being reckoned *with tranſgreſſors*; They crucified them together, thereby to hide their Envy and Arroganey.

And one ran and filled a ſponge with vinegar. That is to ſay, inſtead of Wine, they gave him Vinegar; that they might dry his Tongue, ſo that he might not cry any more.

And

And when the evening of the preparation was come. The setting of the Sun, and the end of the preparation, he calls Evening; and it may allude unto him, who that day cryed out to him, *Go and prepare thou Christ everlasting blessings, and which are to come.*

Came Joseph who was of Ramatha. He calls him honoured, because he was not by descent a Counsellor, but by bribing and money obtained the place of a Counsellor. In like manner, there was a Family or Tribe in the land of the *Romans*, and it was highly honoured; and if there were not any to be found of the Progeny of Kings, they set up Kings out of that Tribe; and when any of them Transgressed, they whipped his Horse instead of him, with white handgripes of Wooll: Amongst the *Persians* also was a Tribe called גונדי נמיראן *Gondi namiran*; that is to say, *Immortal Tribe.* And it was not lawful to instruct or correct them when they offended.

He was confident, and went in unto Pilate. That is to say, That he durst ask him who was Crucified as a Rebel against the Kingdom, and was reputed as an Enemy to God.

Again, It was a bold Act, because he knew that he was to be accounted an Enemy to the *Jewes*, for honouring the body of our Lord; he was confident: That is to say, because it was a Festival, and the Law did not permit it.

And Pilate marvailed if he were already dead. He marvailed, because he thought the time of his death was not yet come. At the Third hour he was Crucified, and at the Ninth hour he dyed; and from the Third, to the Ninth, are but six hours: for it was thought, that one who had been Crucified but six hours, would not have dyed; and when he heard that he

he was dead, he wondred. And this Testifieth for Christ, That he dyed of his own Will, and not by constraint; for that he dyed truly as to his Body, we say, but, that he admitted death of his own Will, and not by constraint as we; the Thieves were not dead: but he because of his own accord he permitted death to approach unto him, therefore he dyed at the Ninth hour.

Again, He marvailed as at something that was not customary; for every one that is Crucified remains a day or two, but he failed in the Ninth hour of the day, and whatsoever was done there, was a miracle.

CHAP. XVI.

And when the Sabbath was past, Mary Magdalene, and the other Mary, bought sweet spices, that they might anoint him. That is to say, according to the custom of Women, who on the Sabbath, or the Third day of the Week, or on Friday, and on Festivals, went in honour of the dead to the Sepulchre, with perfumes and sweet oyntments.

And they saw a young man sitting on the right hand. They called the Angel *Gabriel* a young man, because he appeared in the likeness of a young man; That he might signifie, that he who was risen, did restore our nature to its Youth: And that he appeared on the right hand, sheweth, That he was to Preach glorious and prosperous Things unto the Women.

But go, tell his Disciples and Cephas. He distinguished and singled out *Cephas*, as him who had carried himself defectively in respect of Faith; for, *Behold he came twice to the Sepulchre.* And that he might fill him with consolation, inasmuch as he was terrified and confounded with shame, by reason of his denial, and that he might know that his repentance was complete. And he calls him *Peter*, to shew the strength of his love, though he was somewhat lyable to humane failing; and that he was restored by Repentance to his former Honour, so as to be the foundation of the Church.

And in the morning, the first day of the week, he arose and appeared. In the *Greek* Copy, and the *Harkalian*, it is thus written: *When he arose in the morning of the first of the week, he appeared first of all to* Mary Magdalene. This sense is apt, and it is apparent, That first he said *when he arose*, and then made a distinction, by interposing a point, and afterwards added the other words, *viz. in the morning of the first of the week, he appeared to* Mary Magdalene. Whence we understand, That our Saviour first arose at a time unknown to any but the Father, and the Holy Ghost, for no Creature knew it; for if we do not know our own Resurrection, at what hour or time it shall be, so no man knoweth at what time Christ arose. That he arose truly, we know; but at what time or hour of the night, we know not: but whil'st it was *the time of the morning of the first of the week, he appeared to* Mary Magdalene, as *John* hath said, and written.

Again, The words *morning*, and *appeared*, are annexed to *Mary*, and not to the time *when he arose*; yet here the word *arose* is interposed, though in congruity of sense, it goes before the word *morning*, because he

spoke

ſpoke briefly of the Reſurrection; and in what manner he appeared to *Mary*, he rendred the ſenſe confuſed.

St. *Severus* ſaith, That there are many Copies of the Goſpel of *Mark*, which want from the *morning of the firſt day of the week he aroſe*, unto the end of the Book; ſo that the Goſpel ends with theſe words, *Neither ſaid they any thing to any man, for they were afraid.*

Afterwards he appeared to the eleven. That is to ſay, He laid before them their want of Faith, and hardneſs of Heart, ſaying, *That they did not give credit unto them who had ſeen that he was riſen.*

He that believeth, and ſhall be baptized, ſhall be ſaved. That is to ſay, He who believes in the Father, and in the Son, and in the Holy Ghoſt, Three perſons, and one God, and ſhall be baptized in the Name of theſe three perſons, ſhall be ſaved from ſin, which is the death of the ſoul.

Moreover, He ſhall live a life Immortal, whereunto ſhall be joined inſeparably joyes which ſhall never fail.

He that believeth. He ſheweth, That firſt a man gets Faith, and then worketh Miracles; according to this, *If ye have Faith, ye ſhall remove Mountains.* As theſe ſigns have been wrought amongſt them; ſo if Faith ſhall be found in them, they ſhall work Miracles, according to what is ſaid, *He who hath Faith, can do every thing.*

He that doth not believe. That is to ſay, Unbelievers ſhall have a life mixed with torments without end.

In my name ſhall they caſt out Devils. That is to ſay, the Apoſtles and Diſciples caſt out many Devils, and ſpoke the Languages of the Nations.

They shall take up Serpents. There are two kinds of Serpents, the one proceeds from the earth, the other from Devils, *and neither kind*, saith he, *shall be able to hurt the faithful who keeps his Commandments.*

And if they shall drink any deadly poyson. They say, That the *Gentiles* made one of the Seventy two Disciples to drink deadly poyson, and he did not dye therewith; and that they cast poyson into the Cup of the Mysteries wherein was the blood of Redemption, and made a Saint drink thereof, and he did not thereof dye: and many others there were who drank poyson, and it hurt them not.

And they shall lay hands on the sick. This we have seen done, even to this day, by many Priests: But the *Heathens* object, *If these words of Christ are true, wherefore do not they cast out Devils, and take hold of Serpents*, &c?

We answer, according to the judgment of *Philoxenus*, That Christ doth not use the word by way of a παραδειγμάτος: That is to say, for a determinal and universal term, but an indefinite; for he doth not say, That these Things shall belong to every one that believeth in him, but to those who believe in him; for he did not use the word *all*, or *every of them* in his Proposition: Therefore it is not said of every one of them, but that there are many who shall be attended with these signs, as Apostles and Saints.

He ascended into Heaven, and sate on the right hand: For the right hand denotes Honour. According to this, *He shall place the sheep on his right hand.* That is to say, He shall associate them with himself in glory; for the Father is not corporeal, that he should have a right and left hand, neither have the Angels a right and left hand, for this belongs to Bodies: but the right hand

hand of God the Father, signifieth equality of Session, of Majesty with him; for there is but one Kingdom, and Glory, and Honour, of the Father, and of the Son, and of the Holy Ghost.

And our Lord helped them, and confirmed their words, by the signs which they wrought. That is to say, He shewed that their words were true, by the Miracles and Cures, and Signs which he wrought by their hands; for those who saw the Apostles and Disciples that they cured Lepers, and raised the Dead, and other Miracles, they confirmed their words, and entertained their Preaching, and believed whatsoever they Preached.

Through the prayers of the Holy Apostles, pardon unto us, O God, for the love of thy Humanity, our Trespasses, whether willingly or unwillingly, of knowledge or ignorance: And also, O Lord, have mercy on the sinner and weak person who wrote, through thy abundant mercies. Amen.

Here ends the *Exposition* of the Gospel of Blessed *MARK*, his Prayer be with us, *Amen.*

MATTHEW the Son of JOHN wrote *This*; He who Reads it, Let him pray for him in our Lord.

Finished Anno 1058. *according to the Computation of the* Grecians.

DIONYSIUS

DIONYSIUS SYRUS
HIS
EXPOSITION
OF THE
Ten Beatitudes,

Pronounced in the

Fifth Chapter of St. Matthew, *&c.*

Translated out of the

SYRIACK LANGUAGE,

BY

DUDLEY LOFTUS, J.U.D.

BEfore our Saviour pronounced the *Beatitudes*, he ascended a Mountain, that he might thereby shew, that it was he who descended on *Mount Sinai*, and gave the *Ten Commandments*.

Furthermore, That he might raise the Disciples, and the Multitude, to the Contemplation of heavenly Things;

Things; and that he might shew that his Doctrine was high and superior to Things that are earthly, and that it is not overcast with a Lye, but shineth forth unto all men; for he appeared as a man, and ascended the Mount, because the children of *Israel* desired that they might not see that fire, lest they should dye.

Moreover, He said thus, *The Lord shall raise unto them a Prophet of their Brethren, because he was a Mediator between God and men, as* Moses *between God and* Israel.

And he foretold Things to come, and Taught *Ten Commandments*, as *Moses* did; and as the *Ten Commandments* comprehend the Law, so the *Ten Beatitudes* contain the whole Gospel.

And how are the *Beatitudes* said to be *Ten*, since there are but *Nine* of them?

We say, That *Luke* added another: *And blessed are they who weep now, for they shall rejoyce.* Signifying by him that weeps, him who lamenteth for his sins, and our fall from Paradise; and that he freed them from dissolute Laughter, and vain Mirth; and that he who freed them from dissolute laughter, and vain mirth, will cause them to rejoyce in the world to come who flie therfrom; but if they say, that *Luke* deliver'd that which *Matthew* said, *Blessed are they who mourn:* Let them know, that it is another *Beatitude* (*i.e.*) The Assumption of the Body and Blood when he gave these blessings; as yet he had not communicated the Mysteries, and therefore there is one of the *Beatitudes* wanting, that it might be fulfill'd in the receiving of his Body and Blood.

Moreover, Also there are Nine Commandments, yet are they called Ten.

I. The

I. The First, *I am the Lord thy God.*

II. The Second, *Thou shalt not swear by the Name of the Lord.*

III. The Third, *Keep the Sabbath day.*

IV. The Fourth, *Honour thy Father and thy Mother.*

V. The Fifth, *Thou shalt not commit Murther.*

VI. The Sixth, *Thou shalt not commit Adultery.*

VII. The Seventh, *Thou shalt not Steal.*

VIII. The Eighth, *Thou shalt not bear false Witness.*

IX. The Ninth, *Thou shalt not covet the House, nor Wife of thy Neighbour.*

And wherefore then are they called *Ten*, being but *Nine?*

Because the number of *Ten* is a perfect number, and Perfection is not to be found in the Law, but in the Gospel; and therefore there was a defect in the Commandments, that Perfection might be found in the Gospel according to the letter *Jud*, which is the first letter of *Jesus*, which signifieth *Ten*.

Moreover, The Doctrine of the *Beatitudes* is applicable unto all men in general, and not to the Disciples only; and that is manifest from hence, That he saith, *Not Blessed are ye*, but, *Blessed are they*, speaking as to many. The name therefore of the *Beatitudes*, comprehendeth all joy and exultation, even as the name *unhappy* comprehendeth whatsoever is sad or grievous.

I. *Blessed are the poor in spirit.*

Poor he calls those who enjoy wealth, and of their own accord become poor, scattering it among the poor, according to that, *Sell thy possession, and give to the poor.*

Again, *Poor* he calls those, who are able to acquire wealth, and do not acquire it, by reason of the Kingdom of Heaven, as Monks and Votaries.

Again, Those who possess Riches, and yet are not affected with them, or which have them; but yet *are poor in spirit* notwithstanding, and dispense them honourably, as did *Job* and *Abraham.*

Moreover, He doth not call them *poor* in opposition to wealth, because they if they offend are condemn'd, but *the poor in spirit* (*i. e.*) Those who are void of sin, and empty of sin and iniquity; and as the poor want the wealth of this World, so these are void of sin and iniquity.

Again, The *poor* he calls those, who are not puft up in their minds, either in respect of Justice, or Wealth, or Wisdom; but are meek and humble, according to this, *With whom shall I walk, but with the meek and humble?* For the inchantment of pride was the first-born of Satan in the beginning, and therewith he lifted up his Heel against his Creator, and thereby caused man to fall; justly therefore doth our Saviour purge this passion, giving a blessing unto the Righteous, who are free from pride.

The Kingdom of Heaven. The *Kingdom*, he calls the Bliss which the Saints enjoy after the Resurrection.

II. *Blessed*

II. *Bleſſed are they who mourn.*

Mourning may be ſaid in two ſenſes. Worldly Mourning, whereby a man mourneth for that he is not rich, or that he is unable to revenge himſelf on his Enemy, or for the ſeparation of Lovers. This Mourning begetteth Death, according to that, worldly ſorrow worketh Death; but Mourning for God's ſake, is the cauſe of life, and gaineth comfort, and doubleth bleſſings: Not to thoſe who mourn for Poverty, or the Death of others, but to thoſe who mourn for their ſins, being afraid of Judgment, according to that, *I have watered my Bed all the night.*

Again, He calls him a *Mourner*, who being free from ſin, mourns for the evil of other men, as *Samuel* for that of *Saul*, and *David*, who ſaid, *Sadneſs hath ſeized on me for the ſins of thoſe who have left thy Law:* Or when we compute the Happineſs from which *Adam* fell, or the Infelicity wherein we are left, according as it was ſaid of one of the Saints, *That whenſoever he was willing to eat, did weep*; and when he was asked the Reaſon, anſwered, *I remember what we were in the beginning, and how low we are caſt to eat the graſs, as the Beaſts:* Theſe therefore are Mourners, who mourn for their ſins.

Again, *Mourners* are thoſe who eſchew the pleaſures of the world, and continually lament, fearing leſt their vertue ſhould decay.

Severus calls *Mourning* the patient Longanimity in ſeverities of Suffering, and a Monaſtick life, and the removal from worldly deſires.

Moreover, *Mourning* is a ſad affection of the ſoul, which is placed in the deprivation of thoſe ſins which are delightful.

Again, *Mourners* he calls those, who are sad in respect of the fear of future enjoyments.

For they shall be comforted. When they shall be revealed, and that Fear shall be taken from them which they had of what they possest.

III. *Blessed are the meek.*

Since that of *the poor in spirit*, is like unto that of *the meek*, wherefore doth he reiterate it? The first of *the poor in spirit*, is spiritual, and is of those who are perfect in mind, who totally cast off all worldly Things out of their mind; but this second, is bodily of those who are eminent in descent, or otherwise; it is fit that they should possess *meekness*, for *meekness* is the term of perfection, and it sheweth it self two manner of wayes, either in gravity and quality, and plainness of behaviour, or in a separation made for God; and here he giveth the blessing to that which is made by separation, and therefore *the meek* is he who being vertuous, is satisfied with moderation, though he hath but little.

Again, He calls him *meek*, who is zealous in the practice of good things, and patient in the toleration of evil.

For they shall inherit the earth. Earth is the Fruit of the blessed, not this which begets Thorns to those who dwell thereon, nor the Lord of Paradise, or of the Centre, but that which is above the Heavens (*viz.*) the Firmament, which is not susceptible of passion, but is made for the life and delight of the Just, concerning which *David* saith, *I believe that I shall see the blessings of the Lord in the Land of the Living:* And after the general Resurrection, the Just shall ascend to the

the earth; that is to ſay, above the Firmament which is ſeen of us, and there they ſhall be comforted without end; but the Wicked periſh on this Earth, and ſhall be tormented immortally: And wherefore doth he call Earth the Firmament? That he might illuſtrate the Things which are hidden, for thoſe which are revealed.

IV. *Bleſſed are they who hunger and thirſt.*

Hunger and *Thirſt* are taken three manner of ways, either by reaſon of want of Victuals, or by reaſon of Righteouſneſs, as in long Faſting, or for that, whereby one coveteth the knowledge of God and his Doctrine, according to that, *He was hungry*; not for Bread, but for the hearing of the Word of God: And here he doth not give the bleſſing to thoſe who are affected with bodily Hunger and Thirſt, but to thoſe who have an hungring and thirſting after the knowledge of God, and the Doctrine of Salvation.

Righteouſneſs. They call that *Righteouſneſs* which is of them who without a worthy mind divide unto every man that which is equal, as a Judge who juſtifies the Juſt, and condemns the guilty; but *Matthew* doth not call this Juſtice, but that which is oppoſed to Fraud and Oppreſſion.

Moreover, The keeping of the Commandments is called Righteouſneſs.

Again; All Vertue in general is called Righteouſneſs: Our Saviour alſo is called Righteouſneſs, according to that which *Paul* ſaid, *That he was made for us Righteouſneſs and Holineſs.*

For they ſhall be filled. That is to ſay, with unſpeakable pleaſures in the Kingdom.

V. *Bleſſed*

V. *Bleſſed are the merciful, for they ſhall, &c.*

Mercy is taken in three ſeveral ſenſes.

Bodily, as if a man ſhould give Alms, and ſhou ld aid the Weak, and fill the Hungry.

Mental, as if a man ſhould love him who wrongs him, and ſhould forgive the injuries of his Enemies.

Spiritual, as if a man ſhould love thoſe who are erroneous, and ſhould convert them from the errour of their wayes, and ſhould inſtruct the ignorant, and bring them to the Lord; and this is like the mercy of God, who alwayes loves the Creatures: Here he gives the bleſſing, not only to thoſe who ſhew mercy in deeds, but to thoſe alſo, who in the cogitations of their minds poſſeſs mercy.

Merciful. So he calls them who have mercy on the poor and ſtrangers, and on offenders, and the guilty, and thoſe who have a good will to ſhew mercy, though it be not in their power to perform it; and thoſe who have mercy on themſelves, and are reſtrained from ſin, leſt they ſhould enter into Torment.

Again, Thoſe who have compaſſion with thoſe who ſuffer, and are grieved for thoſe who grieve. And it is certain, That theſe are merciful, becauſe the trouble of mind which ariſeth from the evil which afflicteth ſtrangers, is the extremity of mercy.

Moreover, That Will abounds with Love, which ſuffereth with thoſe who ſuffer for thoſe things which afflict them.

Moreover, Mercy is principal among the Vertues of the Soul, and deriveth it's name from God himſelf, who is truly merciful.

Moreover,

Moreover, To have mercy on the good, is the perfection of Righteousness natural and legal.

V I. *Blessed are the pure in heart.*

(*i. e.*) In their Souls, Consciences and Hearts, because they are freed from all kinds of evil and bitterness, and rust of sin, and he is pure of mind; and pureness of body is to be cleansed with water, and to be washed from Turpitude, and this also is commendable: And it is fitting that men should be washed from filth, but the blessing doth not appertain to this, but unto that of the Soul, because the Saints, and those which are pure, appear so in Soul and Body by the proper pureness and cleanness of the Soul.

For they shall see God. But how said he unto *Moses*, *No man can see me, and live?* And *John* also, *No man saw God at any time?* And *Paul*, *No man ever saw him?*

We say, That they said so concerning the natural and hidden Vision of God; for the Nature of God, such as it is, personally transcends the comprehension of humane understandings, and therefore they said, *That he is neither seen nor comprehended.* Therefore this, *That they shall see God*, hath this meaning, That he who is pure in heart, participateth of Divine Revelations, and gaineth life uncorruptible, and a Kingdom for joy without ceasing; and the light of Truth are called the Vision of God, therefore he calleth *Vision* a *Communion*, according to that, *The wicked shall be taken away, and shall not see glory* (which is) That they shall not participate of Glory.

Moreover, *God created us after his Image*, as the Wax according to the likeness of the Seal wherewith it

it is impressed, and beareth its Effigies; but we by our wickedness have covered it, as Rust obscureth Iron; for he whose heart is pure from Passions, seeth in himself the image of Divine nature, as Iron, when it is polished from its dross, yieldeth splendor and brightness, especially if it be brought to a clear Sun-shine: Let us therefore be pure in heart, that we may be worthy of the blessing, and be comforted in the Vision of the Divine image.

Again, *Vision* is taken in seven several significations, but generally it may be reduced into three (*viz.*) to *Sense*, *Reason* and *Faith*; and God is onely seen by Faith, and Faith is the persuasion of those things which are in Hope.

Again, He is seen in his Works, according to that, *They shall seek after God, and find him out in his creatures.* The Organ of this sight is a pure Heart, which doth not adhere to earthly Things.

Furthermore, They call *sight*, the light and revelation which the Soul receiveth from within, by the knowledge of him, and of these spiritual Things, according to that, *Clear mine eyes, that I may see the wonderful things which are in thy Law.*

VII. *Blessed are the Peace-makers.*

For *Peace* is the equality of Will which is perfected in Love, and the Proprieties of Peace, and its Faculties, are Love, Quietness, Unanimity and Charity. These are the contraries to Peace, Scandal, Commotion; and the Properties of him who is in Commotion, are distorted Eyes, tuberous Lips, gnashing Teeth, a distended Neck, a moving and shaking Head, Hands beating the Air, stamping Feet; therefore he calls

them

them *Peace-makers*, who cause War and Seditions to cease.

Moreover, Him who worketh quietness between the Soul and the Body, for the Spirit loves whatsoever keeps down the Body.

Moreover, Whomsoever worketh quietness between himself and others.

For they shall be called the Sons of God. But how can man, that is made of dust, be the Son of God?

We say, That by Grace this was bestowed on him, as it was in the beginning, Free-will, our own Liberty and Immortality are by Grace, and what is this Filiation? (That is to say) That man was made of mortal, corruptible and temporal: immortal, incorruptible and eternal, and that which is more, he was made a divine man; for he who was worthy to be the Son of God, possesseth the glory of his Father, as bodily Sons do inherit the riches of their Fathers.

VIII. *Blessed are they who are persecuted for Righteousness.*

(*i. e.*) The Martyrs and Confessors, who are persecuted by the Devil or Tyrants; and our Lord calleth *Righteousness* himself, as hath been said before.

Moreover, He calleth *Righteousness* all the victories of vertues; those who are persecuted for vertue, either for the care of our Brethren, or for Truth's sake.

Moreover, This *eighth Beatitude*, hath affinity with the number *Eight*, and, as the Head of all *Beatitudes*, is placed in the summity of divine vertues. This *David* sheweth in the *eighth Psalm*, and also *Moses*, by the

 Circum-

Circumcision the eighth day, cutting off and circumcising the dead skin wherewith we were cloathed for Transgression of the Commandment; and here the *eighth Beatitude* gaineth us a return to Heaven, and a regress to our former Righteousness.

Again, This number of *eight* is celebrated in Nature, and in Books, and among the Heathen Philosophers.

Moreover, There are eight passions of the right hand, and eight of the left; those of the right, are *Simplicity of the Mind, Mourning, Humility, Righteousness, Mercy, Pureness of Thought, Peace, and perfect Suffering.* Those of the left hand, are *Pride, Fornication, Vain glory, Intemperance, Covetousness, Anger, Envy, Disdain.* There is a Cure set down for every one of the left-handed passions (*viz.*) one of those of the right hand; and the Soul is rectified, and the Body perfected of him who takes care thereof. *Pride* (which is the first Devil) a man overcometh by *Simplicity*, which is of mean nature. And *Fornication* (the second, being of a Swinish nature) by the passion of the heart and *Mourning.* *Vain glory* (a Thorn which pricketh on every side, and is without Fruit) by *Humility*, which is the good ground, and cultivated with all vertues. *Gulosity* (a burning fire, and never satisfied) by an appetite regulated by *Justice and Uprightness.* The *rich man* (an Oppressor of, and hated by all men) by *clemency and mercy* towards all men. A *turbulent passion* of the mind, and commotion of a confus'd person, by *sincerity of thoughts and cordial love.* *Envy* (the Fountain of all Contention and Strife) by *Peace*, the reconciler of differences. *Disdain* (the Father of pusillanimity and neglect) by *patient suffering*, the mother and root of all good Things.

IX. *Blessed.*

IX. *Bleſſed are ye when men deride you.*

(*i. e.*) When men call you *Sorcerers*, *Criminal*, *Erroneous*, and by other reviling Terms; for ſcorns and reproaches ſometimes are a greater puniſhment than blows, and many times men ſtrangle themſelves, for that they have been reproached or reviled; for what reaſon is this *Beatitude of Reproach* ſet in the laſt place? By reaſon of the aſperity thereof; for if a man have not attain'd the perfection of the former, he cannot endure this; for he needeth to be a fortified man, who can bear a reproach, according as *Job*, *who bore the reproaches of his friends*; and *David*, thoſe of *Shimei*.

And perſecute you (*i. e.*) Becauſe they were to convert the *Gentiles* from worſhipping of Idols, to Faith in the Father, in the Son, and in the Holy Ghoſt, therefore perſecutions ariſe againſt you.

And ſpeak againſt you every evil word. Not for your offences, but by reaſon of me, it being untrue what they ſhall ſay againſt you, as *Paul* ſaid, *Let none of you ſuffer as an evil doer, but as a Chriſtian. Then rejoyce and be glad for your reward* (*i. e.*) in Truth when the Apoſtles were reproached and reviled for Chriſt, they greatly rejoyced, and now a reward is given unto them, and then the glory which is to be revealed in us, and theſe words are taken to concern all thoſe who ſuffer Tentation for Chriſt.

For ſo perſecuted they the Prophets. This paſſage doth not only regard the Apoſtles, but alſo the Doctors; That as the Prophets ſuffered for the Father, ſo ye (*ſhall ſuffer*) for me: And by this he ſheweth his Majeſty, and the Equality of his Glory with the Fa-

ther. And inasmuch as he said, *The Prophets which were before them.* He shewed, That even they also had Prophets.

Again, Though in every of the *Beatitudes*, the Kingdom is not promised, be not dismayed; for though the rewards in the *Beatitudes*, be divers and different one from the other, yet all and every of them will bring him who observeth any of them to the Kingdom of Heaven: And after he taught them their Duty, he applieth himself to the praysing of them, that they might not be troubled, and say, How can we attain the fulfilling of the Commandments, which is requisite for our entrance into Heaven?

DIONYSIUS

DIONYSIUS
HIS
EXPOSITION
ON THE
PROPHESIE of *ZACHARIAS*:
Translated by *D. L.*

B*Lessed be the Lord God of Israel.* That is to say, He is worthy of all Acknowledgments of thankful Benediction, because he hath shewed his care and providence for us.

Who hath visited his people. That is to say, By the eye of the Spirit he saw that the Blind were to be restored to sight, and the rest of the Miracles which our Saviour wrought.

And wrought them Redemption. That is to say, from Satan, Death and Sin.

And hath raised an horn for us. He calls Christ an horn, according to that then, *I will raise an horn unto David*, Psal. 132. 17. *An horn* is taken from the similitude of wild Beasts, which fight and help themselves with their horns.

In the house of David his servant. For in respect to him were the promises made, *That of the seed of David Christ should arise, Severus de Gebulo.* God is the horn of the Righteous and Saints; wherefore is he called an horn? as an horn is one of the integral parts of the body, and hath nothing like the body; for it is not flesh specifically, nor bones, nor nerves, nor veins, nor any of the entralls, though it be of the body. So Christ, though he be of men, yet hath he not in him any thing like unto men, of those things which are of sin.

As he spake by the mouth of the Holy Prophets. That Christ should arise from the seed of *David.*

That he might redeem us from our Enemies. That is to say, from the Devil and his ministers, and from sin and death.

And hath remembred his Covenant. That he remembred, is as much as to say, he performed: *viz.* The agreement which he made with *Abraham,* this day hath he performed; for Covenants are the Agreements which he made with *Abraham,* swearing, *That of his seed one should arise in whom all Nations should be blessed. By my self have I sworn, said the Lord, because thou hast done this thing, and hast not with-held thy Son from me,* &c.

And the Oath which he sware. That is to say, *That which I sware by my self, saith the Lord of lords.* He calls *his-seed* which sojourned in the Land of his Enemies, *the children of* Israel; and *the seed wherein all Nations were to be blessed,* he calls *Christ.*

And that they might serve him without fear. He therefore delivered us, that we might worship him, and not Idols, without being afraid of the Devil.

In Justice and Righteousness. That is to say, in Holiness, and not in Sacrifices of dumb Beasts.

Thou Childe, the Prophet of the Highest. That is to say, If Christ be the Highest, he hath Prophets also, as hath his Father. It is manifest, That the *Word* is the most high, from that which *John* said, *That he who came from on high, is above all*; therefore it was the most High God who was incarnated, and his Prophet was *John*, not far off, but neer at hand; for he said, *Behold there cometh one after me.*

For thou shalt go before the face. That is to say, To prepare the way before him in the minds of men who are sunk in sins.

Again, He went before his Face, for he said, *Behold there cometh after me one who is more powerful than I.*

That he might give knowledge of salvation to his people. To give unto the Faithful knowledge of salvation by remission (*of sins*) he calls his people those who believe in him, that he might give them the knowledge of God the Father, who is the true God, and that they might lead their lives, as Christ said, *This is life, that they may know thee the true God.*

By the tender mercies of God. That is to say, By the mercies and favour of God.

He sent unto us from on high a branch. According to that, Behold a man, and his name was *a branch.*

Others call the *Star* which declared unto the Wise men, *a branch*, which came from on High, and preached unto the Wise men who sate in sin.

To give light unto them who are in darkness. He calls sin darkness, and the shadow of death; for to this end he came from on High, that he might expiate our sins

and

and iniquities, which are darkness and death, because he is the light of the World.

To guide our feet in the way. Feet and the way, he calls Conversation and Actings.

In the way of peace. That is, in the way of the Gospel, according to that, *Your feet shod with the blessing of the Gospel:* And he made peace between us and his Father.

THE

THE EXPOSITON OF *DIONYSIUS SYRUS* ON THE MAGNIFICAT:

Translated by *D. L.*

MY *Soul doth magnifie the Lord.* That is to say, My Soul gives Thanks, and glorifies him who hath magnified me, and made me the Mother of his Son. It is a Query, Whether the Lord magnified *Mary*, or whether *Mary* (magnified) the Lord? And

it is certain, That the Lord magnified *Mary*. Again, *Magnifie* here, is like that of the Scripture, which saith, *Give Majesty unto God.*

And my Spirit hath rejoyced in God. Because he hath sent down his Son unto me, and hath preserved me from that Curse, *In sorrow shalt thou conceive.*

Regarded the lowliness of thy Hand-maiden. That is to say, He hath beheld my Humility, and hath exalted me, and made me the Mother of his Son. *Moses* also by reason of his Humility, was made a Prince. And he saw that she obscured her self in the low condition of a Maid-servant, though she was to be the Mother of his Son.

Behold, from henceforth all generations shall call me blessed. That is to say, From this time that she conceived the Word of God. And this she spoke by Prophesie, *For behold, all generations of the earth called her blessed*, according as she said.

Hath done great things to me. That is to say, That she conceived him without the Society of Man, and bare him with the Conservation of Virginity.

He that is mighty, and holy is his Name. Because he is Mighty and Omnipotent, he hath done great things for me.

And his mercy is to generations. Because he poureth forth his mercies upon those who are of a righteous and vertuous Conversation. And she took of those Things which were her own, and conferr'd them upon others (*i. e.*) because she feared God, he multiplied his mercy on her in Virginity.

He hath gotten the victory with his arm (*i. e.*) his Dominion and Kingdom he calleth Victory. In time past,

paſt, the Victory, the Arm, and Dominion of the Lord, was ſeen in the Wonders which he wrought by the Prophets; but in this time forward, by the Revelation of his Son.

He hath ſcattered the proud. In time paſt, the Proud and Vain glorious, but in the time to come, the Crucifiers.

He hath put down the mighty (*i. e.*) In times paſt, the Kings who roſe up againſt the *Hebrews*; but at this time, the *Gentiles* and the *Jewes*, and the Hereticks, who have riſen againſt the Church.

And exalted the humble (*i e.*) In the time of *Abraham* and *Iſaac*, and afterward the Apoſtles and Faithful.

The hungry he hath filled with good things (*i. e.*) Really he ſatisfied, and will ſatisfie; and ſpiritually he ſatisfieth, and will ſatisfie thoſe who hunger after vertue, and in the world to come will fill them with good Things and Rewards.

The rich he diſmiſt (*i. e.*) Thoſe who gloried in their Riches, he vomited out, and drove away from him.

He hath holpen his ſervant Iſrael (*i. e.*) In *Egypt*, and in the Wilderneſs, and in that he gave him the Land of Promiſe, and freed him from his Enemies.

He hath remembred his mercy (*i. e.*) *Mary* doth not inſinuate, as if he had forgotten what he had ſaid; but by the words *he remembred*, is to be underſtood, That he fulfilled his mercy and his promiſe which he made unto *Abraham*, *that Chriſt ſhould riſe of his ſeed.*

Moreover, That which God promised by his mercy unto *Abraham*, *That in his seed the Nations should be blessed*, did he fulfill by the Twelve Apostles, and by the multitude of *Jewes* who believed; as also the Promises of *Palesti* were performed by *Joshuah* the Son of *Nun* and *Caleb*.

DIONYSIUS

DIONYSIUS his Exposition ON SIMEON's *Nunc Dimittas*, His *Benediction*, and his *Prophesie*.

Translated by *D. L.*

D*ismiss now thy servant.* He begs a Dismiss from Christ, though he was not detained by him, but by the Spirit; for he knew that there was one Nature of the Father, and of the Son, and of the Spirit: and that they have one Will, which he had learned by the Spirit. By these words, *Dismiss thou thy servant.* He prayes to be dismissed out of this life.

According to thy Word. It is likely that he had formerly heard from him somewhat concerning this, and therefore he put him in mind of what he had said unto him.

In peace. That is to say, Without pain and passion. He begged a quiet departure, and that very day he was dismissed this life, though others say the day after.

Mine eyes have seen thy mercy. His Incarnation or Incorporation he calls mercy, whereby he redeemed all Nations.

Which

Which thou preparedst in the sight. That is to say, In his clemency he was gracious to sinners, and propitious unto them.

A light for revelation of the Gentiles. When Christ was revealed in person, he was a light to the *Gentiles* who sate in darkness; and they discerned and distinguished between the false gods, and the true God, and worshipped him.

And the glory of thy people. He was glory to the *Israelites*, because he was incarnated of their Nation, and chose from amongst them Twelve Apostles, and Seventy two Evangelists; and although there was amongst them one wicked man, yet the rest of them believed, as said the Apostle.

And Simeon blessed them. The Virgin, because she was worthy to be the Mother of him who was begotten of the Father eternally; and *Joseph*, because he was an assistant to the Virgin: and they were both Ministers in this mystery.

Behold he is set for the fall. That is to say, Of the *Scribes* and *Pharisees*, and *Priests*, who did not believe.

And rising of many. That is to say, Of *Publicans* and *Harlots* who believed in him, and arose; and of all the sons of *Adam* who believed.

Is set. Here is fulfilled that which was spoken by the person of the Father, *Behold, I am to set up in Sion a stone of offence*; and it was well said, *I am to set up*. And *Simeon* said *is set up*, by reason he was placed in the midst of those who believing, arose; and of those who denying, fell.

In Israel. He said so, for that as yet they had liberty of choice; and the fall and rising were not from Jesus, but from proper freedom and power of those who believe or deny.

And

And for a ſign of Contention. For all Tongues ſpoke againſt him, and were all overcome by him, according to that, *I came not to bring Peace.*

For a ſign. Becauſe, that as a ſign doth not only ſhew it ſelf, but other things alſo; ſo Jeſus doth not onely reveal himſelf, but alſo the Father and the Spirit.

Of Contention. For the *Jewes* of that time were divided in opinion concerning him: Some of them called him *a Prophet*, and others of them *a Deceiver:* As alſo the Chriſtians of this time, ſome of them call him *God made Man*, others, *Man made God*, and *two natures after the union:* And ſome of them call him *Creator*, others call him *a Creature.*

And a Spear ſhall paſs thorow thy ſoul. He calls a *Spear* the defect of Faith in *Mary* concerning him at that time, and alſo at the time of his Paſſion. He did not ſay, *That a Spear ſhall ſtick in thee, but it ſhall paſs thorow thy ſoul:* That he might ſhew that her defect of Faith was not permanent with her, becauſe ſhe received from the Apoſtles correction, when the Spirit came down into the upper Room, and inſtructed her concerning the Majeſty of him whom ſhe had born.

Moreover, He calls *a Spear* the Contumely and Reproach which the *Jewes* caſt upon her, which as *a Spear* were to transfix her.

Again, He calls *a Spear* that which transfixed (her Son) on the Croſs, which having paſſed thorow our Saviour, he ſaid that it paſſed thorow *Mary*; for it was the Cuſtom, that they who were Crucified, did end their life not with a Sword, but with a Spear: when therefore the Son receiveth a wound, the Mother

alſo

alſo is likewiſe wounded, eſpecially when ſhe is neer at hand, and ſeeth it; for although as God, he was by nature the Son of the Father, yet inaſmuch as he was made Man, he was naturally the Son of *Mary*. In the *Greek*, inſtead of *a Spear*, it is written *a Sword*: Others, *Through thy ſoul*. That is to ſay, Through thy Son ſhall paſs *a Spear*, and the ſting of the Serpent of Paradiſe, by reaſon of the Tranſgreſſion of the Commandment hitherto, and ſhe calls her ſoul her Son.

That thoughts of many might be revealed. That is to ſay, *this Spear; to wit*, doubting and ſcandal which paſſeth thy ſoul doth reveal the Thoughts of many hearts; whether they raiſe doubts concerning him out of infirmity, or out of an evil mind, receive Correction from the Spirit, as *Mary* did, and as many others at that time, and as the Faithful afterwards.

DIONYSIUS

DIONYSIUS SYRUS
HIS
EXPOSITION
ON THE
AVE MARIA.

Tranſlated by *D. L.*

AND *the Angel came to her* (*i.e.*) The Angel declared his meſſage unto her being alone, for as he had done unto *Zacharias* and *Joſeph*, ſpeaking unto them, he did not ſo declare unto *Joſeph*, for without the communication of *Joſeph* in the conception, ſhe conceived by the Holy Ghoſt; but he denounced the matter unto *Zachary*, becauſe he communicated in the conception of *John*.

Peace unto thee full of grace. He commenceth his Diſcourſe from *Peace*, for this Child was to deſtroy the Hoſtility which was between earthly and heavenly Things, between the Nation of the *Jewes* and the *Gentiles*, and between the Soul and the Body; and alſo his Adminiſtration was to be accompliſhed, according to what *Iſaiah* ſaid, *He ſhall ſpeak Peace with his people.* Who filled her with *Peace*? The Father. And what

was this Grace? It was this, *That she conceived God in the flesh.*

Our Lord is with thee. He doth not say, My Lord onely, but also of all the Hosts, which is known from hence, That it was God who was conceived; for he was not onely Lord of the Angels, but he was God also. And why did he say *God?* We say, That he observed the custom of servants, who do not call their Masters by their name.

Blessed amongst women. That is to say, In thee is blotted out the Curse, by thy bearing him in whom are blessed all Nations.

AN

An Exposition of the LORDS PRAYER, taken out of *DIONYSIUS SYRUS* his Catena, on the Sixth Chapter of St. *Matthew*: And Translated by *D. L.*

PRay *thus*. That is to say, Not as the *Gentiles* and *Hypocrites*, but as I teach you.

צלותא *Prayer* is sometimes taken for a promise of Vows which are separated or designed by us to God, according to what *David* said, *I will perform my vowes to the Lord*: As also for whatsoever cometh from the lips.

And בעותא *Prayer* is an Oblation made to God after the performance of a promise, therefore צלותא ought first to be accomplished, and then בעותא to follow.

צלותא *Prayer* is taken three manner of wayes.

First, For Words; as that of *Hannah*, who prayed with her mouth.

Secondly, For matter of Fact; as that of *Phinehas*, who prayed by a zealous deed.

Thirdly, For that of the mind; according to that, *I will pray in the Spirit, and I will pray with knowledge.*

And every one of these three manner of wayes, *bodily, mentally, spiritually*, our Lord recommends unto us the latter.

Our Father who art in Heaven.

Our Father may be termed several wayes.

First, Our remote Father, as *Adam* the Father of us all.

Secondly, Our next Father, as *Abraham*, who was the Father of *Isaac*.

Thirdly, Accidental Fathers.

Fourthly, An Instructer of Youths is called a Father.

Fifthly, An aged man is called a Father.

Sixthly, The High Priest is called Father.

Seventhly, The Three hundred and eighteen Doctors are called Fathers.

Moreover, Satan is called the Father of them who are subject unto him; but in none of these kinds do we call God *our Father*, but by reason of Baptism; and forasmuch as Christ and we also are born in Baptism, we are Brethren unto him, and Sons to the Father, as *David* said, *I will declare thy Name to my Brethren, and he gave them authority to be called the Sons of God.* And we call the Father our Father. Christ was the natural Son of his Father, but we are the Sons of Grace. Unto whom doth it belong to call God his Father? He who is perfect in a good Conversation, is he who calls God our Father; but he who is of a sordid and evil Conversation, calls Satan his Father, because he fulfills his Will.

Why

Why doth he teach us to ſay *Our Father* generally, and not peculiarly every one of us, *My Father who art in Heaven?* That he might ſhew that we are one Body, and that our Father is one; and that we might pray for the intire body of Brethren.

Moreover, by the words *Our Father*, he beats down Pride, and exalted Opinions of our ſelves, ſhewing, That Kings and Beggars are equal in that glorious Pedigree; if ye all have one Father, ye are alſo of one kind in the Spirit.

Our Father who art in Heaven.

Not that he is confined to Heaven, but that he might divert the mind of him who prayeth from earthly Cogitations, and raiſe it to Heaven.

Again, He ſaith *in Heaven*, That we might be weaned from earthly Parents, and to ſhew that his dwelling is in Heaven.

Hallowed be thy Name.

That is to ſay, That by our glorious and gracious living, the Name of God may be ſanctified and glorified.

Again, That we might conſecrate our lips and our mouths to his Name, becauſe he is Holy before we can call him Holy.

Again, *Hallowed.* That is to ſay, Let thy Holy Name be praiſed or celebrated, קודשא is an Hebrew name, and ſignifieth ſeparation. And whatſoever thing is ſeparated from another, whether it be in beauty, or in riches, *&c*, the Hebrew calls it קדישא Holy, according to that, *The Holy in the Land, and Renowned.*

Thy

Thy Name.

Thy Name is uſed in the place of God, according to the phraſe of Scripture, *Praiſe the Name of his holineſs, and let them know that thy Name is the Lord onely.*

Thy Kingdom come.

That is to ſay, That thou may'ſt deliver us from evil.

The word *Kingdom* is taken in ſundry ſenſes, as we have hinted heretofore.

Kingdom, The Beatitude of the World to come, wherein we ſhall be made immortal.

Kingdom, The time after the Reſurrection of Chriſt, according to that, *I will not drink of the fruit of the Vine, until I drink it anew in the Kingdom.*

Kingdom, The Goſpel.

Kingdom, The Theory of Things of ſmall quantity, according to that, *The Kingdom is like unto Leaven.*

Kingdom, The Contemplation of the Trinity, according to that, *The Kingdom cometh not by obſervation, and the Kingdom of God is within you.* Here he calls the Kingdom, the Grace of the Holy Spirit which we receive in Baptiſm.

Again, *Thy Kingdom come.* He teacheth us to pray for Faith in him, therefore he calls Faith the Kingdom.

Thy Will be done.

He teacheth us to pray for a vertuous and chaſte Converſation.

Moreover, Be pleaſed that we who dwell on earth may glorifie thee.

As in Heaven, ſo alſo in Earth.

That is to ſay, As thou art well-pleaſed with the Angels in Heaven, ſo alſo be pleaſed with us who dwell on Earth.

Give us the Bread of our Exigency.

By *Bread*, is underſtood all things neceſſary for the Body, Meat, Drink, Rayment and Lodging, all which are requiſite for the Body.

This day.

In that he ſaith *the day*, he means the preſent time.

Remit unto us our debts, as we alſo.

For remiſſion, he gives remiſſion; we as men, remit unto men; but he as God, remits unto us our many Treſpaſſes: And as is the diſproportion between a grain and a Mountain, between a drop and the Sea, ſo little is our remiſſion in compariſon of that remiſſion he grants us.

Lead us not into Tentation.

That is to ſay, Let us not be the occaſion of their being condemned, who are to bring Tribulations upon us.

And again, It doth not befit us to preſume of our own accord the expoſing of our ſelves to Tentations; for Satan himſelf continually raiſeth them up againſt us, and therefore let not us excite them.

But deliver us from Evil.

That is to ſay, It behoveth us alwayes to pray, that we may be delivered from the Temptations which the evil one raiſeth againſt us.

For thine is the Kingdom.

If the Kingdom be his, then Satan is his Slave, and cannot preſume to attempt any thing, unleſs he permit him, as he gave him permiſſion in the caſe of *Job*, and of the Swine.

The Power and the Glory.

His is the Power, for he is able to do all Things.

And Glory for ever.

For as his Kingdom is ſure, and his Power great, ſo alſo ſhall his Glory, without end, remain for ever. He comprehends the Prayer in Ten ſentences, according to the Myſtery of the Ten Commandments, and the Ten Beatitudes; and *Jud* (which ſignifieth Ten) is the letter of Jeſus, and the five firſt ſentences concern the Soul, and the five latter concern the Body, that we may purge the Ten ſenſes. He applies himſelf after Prayer to root out of the mind anger and wrath, which if it be not done, Prayer is not accepted.

THE

The Form of Prayer which our *Saviour* made after his Baptism when *the Heavens were opened*, as it is delivered by *Dionysius Syrus*, according to the Testimony of St. *Philoxenus*, and Translated by *D. L.*

O Father, according to the good pleasure of thy Will I am made Man; and from the time in which I was born of a Virgin, unto this day, I have finished those things which are agreeing to the nature of Man, and with due observance have perform'd all thy Commandments, the Mysteries and Types of the Law: And now I am baptized, and so I have ordain'd Baptism, that from thence, as from the place of spiritual Birth, the Regeneration of Men may be accomplish'd: and as John *was the last of the Legal Priests, so am I the first of the Evangelical. Thou therefore, O Father, by the mediation of my Prayer open the Heavens, and from thence send thy Holy Spirit upon this womb of Baptism; that as he did untye the womb of the Virgin, and thence form me, so also he would loose this Baptismal womb, and so sanctifie it unto men, that from*

thence new men may be begotten, who may become thy Sons, and my Brethren, and Heirs of thy Kingdom. And what the Priests under the Law until John *could not do, grant unto the Priests of the* New *Testament (whose chief I am in the oblation of this Prayer) that whensoever they shall celebrate Baptism, or pour forth Prayers unto thee, as the Holy Spirit is seen with me in open Vision, so also it may be made manifest, that the same Spirit will adjoyn himself in their Society a more secret way, and will by them perform the ministeries of the* New *Testament, for which I am made Man; and as the High Priest, I do offer these Prayers in thy sight.*

DIONYSIUS

Dionysius Syrus his *Question* and *Answer* concerning the *Prayer* which JOHN the *Baptist* taught his DISCIPLES: Translated by D. L.

Quest. WHat was the Prayer which John taught his Disciples?

Answ. Some recite it thus, *O Lord fit us for thy Kingdom, and that we may enjoy the happiness thereof with thy Son.* Others thus, *O Father shew me the day of the Baptism of thy Son.* But what if one should say, *What need was there of this Prayer after he had baptized the Son, had seen the Spirit, and had heard the Father?* Others say, That he prayed thus, *Repent, for the Kingdom of Heaven is at hand.* Others thus, *O Father, let me hear thy Voyce. O Son, shew me thy Person. O Spirit, shew me thy Descent, and raise up thy Power.* But neither is this approved, the first Exposition carries with it the greater verisimilitude.

Gregorius the SYRIACK SCHOLIAST, called מפרשנא on the *Four Gospels*: Translated by DUDLEY LOFTUS J.U.D.

MATTHEW the First.

The Son of David *the Son of* Abraham.

HE mentioneth *David*, for that they hoped Christ would arise from him, according to that, *Was not Christ to rise from the seed of* David, *and from* Bethlehem? He mentions *Abraham* also, for that it hath been said, *In his seed shall all Nations be blessed.* And *Luke*, because that he wrote unto the *Gentiles*, mounted up unto *Adam* the common Father, and from him to God, the Creator of all things.

Jacob *begate* Judah *and his Brethren.*

He did not mention the Brethren of *Isaac* and *Jacob*, for that the Nation of the *Hebrews* were not to derive their Genealogy from them, as from the Brethren of *Judah*; for these were *Hebrews*, the other were *Edomites*, the sons of *Ishmael* and *Esau*.

Judah

Judah *begate* Pharez *and* Zarah *of* Thamar.

Pharez was a Type of the New Testament, whose resemblance he was made, in regard he first put out his hand, which was afterwards withdrawn. And after *Zarah*, who was a Type of the Old Testament, came out, and therefore he expresses both their names; and the Evangelist abstains from making mention of *Zarah*, *Rebecca*, and other vertuous Women; but mentioneth *Rahab*, *Ruth* and *Beersheba*, to reprove the *Jews*, who upbraided the Lineage of the *Gentiles* with the peculiarity of the people of God, and thought that the meritorious cause of becoming the servants of God, was Lineage or Wisdom; whereas he shews, That *David* the Great descended from *Thamar* the *Ammonite*, who committed Fornication with her Father-in-law, and from *Rahab* the Harlot, who received the Spies in *Jericho*, and from *Ruth* the *Moabite*, though against the *Moabites* and *Ammonites* it was decreed, That they should not enter into the House of the Lord for ever; and King *Solomon* the wise was begotten of *Beersheba* the *Hittite*, who at first had unlawful Communication with *David*.

Joram *begate* Hosiah.

Joram did not beget *Hosiah*, but *Ahaziah*, and *Ahaziah* begate *Joash*, and *Joash* begate *Amoziah*, and *Amoziah* begate *Hosiah*. *Africanus* of *Emaus*, and St. *Severus* say, That the Evangelists omitted these three, for that they descended from *Attaliah* the Sister of *Ahab*, she who for her wickedness was also called the sister of *Jezabel*; but if it were so, How cometh he to make mention of *Ahaziah* and *Manaasse*, who were more

In the Catena *he is called* אפיסכופוס דעמאוס

more wicked? *Georgius de Gentilibus* saith, That the first Scribe failed by reason of the similitude of letters, and instead of *Ahaziah* wrote *Hosiah*; but neither doth this Opinion prevail with me, because that if these three be brought into computation with the others, they make up Seventeen Generations; and if they were not omitted by the Evangelist, How did he set down Seventeen, and reckon but Fourteen? It is therefore known that the computation of *Origen* ought rather to take place, and to be credited, who saith, That the Evangelist omitted those persons, to accommodate the computation to the pleasure of the believing *Hebrews*, who much respected the number Fourteen.

Concerning this, the Authour of the Catena, *after the citation of many Opinions, rests upon none, but saith,* קרונא דין דהו דשפרא לה נאחוד *Id est, quam voluerit sententiam sequatur lector.*

Josia *begate* Jocania, *and his Brethren in the Captivity of* Babylon.

Jocania who was the Grandson of *Josia*, he calls his son, for *Josia* begate *Jehoiachim* who was *Aliakim*; and *Jehoiachim* begate *Jocania*; and the Uncles of *Jocania* on the Fathers side *Jehu*, *Achaz* and *Zedekia* are called his brothers children according to the custom of Scripture, as *Abraham* said unto *Lot* the son of his brother, *We are Brethren.* And because the Prophet *Daniel* reckoneth the seventy years of Captivity in the Transmigration from the Prophesie of *Jeremiah*, which began the 13*th* of *Josia*, *Matthew* saith, That he begate *Josiah*, although it was *Achaziah*.

Jocania *begate* Shelathiel.

Jeremiah the Prophet said concerning *Jocaniah*, *That his Throne shall perish without children, and that no man of*

of his seed shall sit upon the Throne of David. How therefore can Christ, of whom it is said, *The Lord will give him the Throne of his Father* David, derive his Genealogy from him, for one of the two must necessarily be false, either the Prophesie, or the Genealogy? Saint *Severus* answereth, That the Throne from whence the seed of *Jocaniah* was to fail, was not the heavenly one which appertained to our Lord, but an earthly one, *My Kingdom is not of the world.* And *Shelathiel* the son of *Jocaniah* here mentioned, was the son of *Neri*, named in St. *Luke*, the son of *Neri* and *Jocaniah* were Brethren as from the Mother, and when *Neri* dyed without sons, *Jocaniah* married his Wife, and of her begate *Shelathiel*, it being clear that *Matthew* did set down the Natural Genealogy, and *Luke* the Legal.

Zurubabel *begate* Abiud.

Luke maketh *Resa* to be son of *Zurubabel*, and Saint *Severus* saith, That both of them were his sons, and that *Matthew* reckoned upon the one, and *Luke* upon the other.

Jacob *begate* Joseph.

Luke sets down *Joseph* to be the son of *Heli*, and it is said that *Jacob* and *Heli* were Brethren on the Mothers side, and when *Heli* dyed without children, *Jacob* took his Wife, and of her begate *Joseph*, who, according to the Law, was the son of *Heli*, and naturally the son of *Jacob*.

Moreover, *Luke* sheweth, That although *Joseph* be reduced to *Heli*, yet so the Genealogy of Christ may be brought to *David* by *Nathan*; and he doth not fix the Genealogy upon *Mary*, for that the Families were

not

not to be deduced from Women; yet by the mention of the Genealogy of *Joseph*, that of the Virgin is made known, because their Ancestors were Brethren one to another, the Father of the Virgin was called by many names, *Joiakim*, *Jonchir*, *Tsadock*, *Josedack*, and her Mother was called *Hana* and *Dina*.

Of whom was born Jesus who is called the Greek, who is said *to be* Christ, that is to say Jesus, which is interpreted *a Redeemer*, it is a name of his Humanity; but *Son*, *the Word*, *and Splendor*, are names of his Divinity; but *Christ* and *Emanuel* are both of them names of Association, and from the unction of the Humanity with the Godhead cometh the name *Christ*.

עדלא *Nondum, when as they had not come together.* The Greek hath it, before they came together, she was found with child. Some say that she was a Votress, and that *Joseph* espoused her for Tuition, and not for marital Conversation; but St. *Severus* saith, That he espoused her as it were for marital converse, or else it had not been said, *When as yet they did not come together*; but forasmuch as a miracle preceded their coming together, he was prohibited from carnal commerce.

For he that is born in her. That is to say, the word *born* is to be taken for *conceived*, and for this reason it is said *in her*, and not *of her*.

And thou shalt call his Name Jesus. תקרא That is to say, *Thou* Joseph; but *Luke* saith, תקרין That is to say, *Thou* Mary shalt call.

And knew her not until she brought forth her first-born son. That is to say, Neither did he know her after she brought him forth, according to that, *The Raven went forth, and returned not until the waters were dryed*

up; and it is clear that he did not return after the waters were dryed up. The like is said of *Malchil* the daughter of *Saul*, she brought not forth until she dyed. And he is called her first-born son, not that she brought forth another after him, but for that before him she brought forth no other; and *Jose* and *James* were called his Brethren as in respect of *Joseph*, but not in regard of *Mary*.

CHAP. II.

There came wise men from the East. Some say, That there came three Princes with a Thousand men. And holy *James* saith, That there were Twelve Princes, who left Seven thousand at *Euphrates*, and came to *Jerusalem* with a Thousand. St. *Junnais* and *Cyrillus* say, That they came when he was an Infant, and wrap't in swadling cloaths, for the Star conducted them before he was born. And *Eusebius* and *Epiphanius*, and Prince *Ephraim*, and Prince *James* say, That those wise men came two years afterwards, when they had carried him to *Jerusalem*, and were in *Bethlehem*, and therefore the Evangelist saith, *That they entred into a House, and not into a Cave, and in the same night the Angel appeared unto* Joseph, *and he fled from thence into* Egypt. And it is very manifest, That when he was born, he went from *Bethlehem* to *Nazareth*, as *Luke* saith; and after Two years, when the wise men came, he fled from *Bethlehem* to *Egypt*, as *Matthew* saith.

We have seen his star in the East. Some say, That an Angel appeared unto them in the likeness of a star, and according

according to the relation of others, *They saw in the star a young maid bearing a man child in her arms, having a crown on his head.* Others say, *That they saw in the star letters declarative of his birth.* Others say, *That* Balaam *their Father, or* Zardushti *their Prophet, foretold the same.*

And would not be comforted, because they were not. That is to say, They could not revive.

He shall be called a Nazaren. Matthew knew this either from an unknown Prophet, or from Tradition, or from the Holy Ghost. And Prince *Ephraim* saith, That a Branch, or a Bough, is in the *Hebrew* called *Nozor*, it being apparent, that this is the Prophesie, *That a branch shall proceed from the root of* Jesse. And hence it is, That *the words* he shall be called a *Nazaren*, import, That he shall be called a Branch.

CHAP. III.

IN *those dayes came* John *the Baptist.* That is to say, He doth not speak of those dayes when Jesus returned from *Egypt*, for he was then Five years of age, being Two years old when he went thither, and remaining there Three years; but he calls the whole space of Twenty and five years, that he dwelt in *Nazareth* after his coming from *Egypt*, those dayes; for when he was Thirty years of age, he was baptized by *John.*

Repent, the Kingdom of Heaven is at hand. That is to say, the Gospel of Christ which leadeth to Heaven. And *John* was the first who used this expression of the Kingdom of Heaven.

And his meat was Locusts, and wilde Honey. Some say, That he calls sweet Roots and Sprouts by the name of Locusts, and in the *Diateseron* it is written *Milk and Honey.*

Sadduces. They were *Samaritans.*

To flie from the wrath to come. That is to say, From the destruction of *Jerusalem*, which was to come to pass by *Vespasian.*

From these stones. That is to say, From the steril *Gentiles.*

And he saw the Spirit of God. Matthew and *Mark*, and *John*, say only of *John* the *Baptist*, that he saw the Spirit. And *Luke* saith, *That the Heavens were opened, and the Spirit descended after he was baptized, whilst he prayed.* But whether he saw, or they saw, he doth not mention. And St. *Junnis* saith, *That the whole multitude saw the Spirit*; because, that when they could not by the voyce which they heard, know, who it was the Testimony concern'd: The Spirit rested upon him, and shewed him unto them.

CHAP. IV.

THen Jesus was led of the Holy Spirit into the Wilderness. He did not immediately after his Baptism go into the Wilderness, for that Three dayes after he was baptized, he wrought the miracle of converting Water into Wine in *Kotna.*

To be Tempted of the Devil. מן אכלקרצא That is to say, רצא are Accusations, and מאכלקרצא signifieth as much as if one should repeat the crimes of another.

He

He was afterward an hungred. That is to say, in confirmation of his Humanity; but though *Moses* and *Elias* fasted each of them Forty dayes, it was not said of them that they suffered Hunger, for no man doubted but that they were men.

And shewed him all the Kingdoms of the World, and the Glory of them. That is to say, by the ministry of the Fancy, but not really, and in Truth. *Luke* placeth the conflict of *Vain-glory* in the Third place, and that congruously, because the Two conflicts, *viz. of Bread, and of shewing him the Kingdoms*, were in the Wilderness, but *that of Hunger*, was on the Temple in the City.

He departed into Galilee. That is to say, He Taught us that we should not stand in the way of evil.

For they were Fishers. That is to say, in the Old Testament *Shepherds* were chosen and called, as *Jacob*, *Moses* and *David*, because they were to govern their own and peculiar people; but in the New, they were *Fishers*, because they were commanded to Teach without limitation every one who was prepared, as well of the *Gentiles*, as of the *Jewes*.

CHAP. V.

B*Lessed are they who mourn.* That is to say, who mourn for their sins.

For they shall be comforted. That is to say, by pardon and forgiveness.

For

For they shall inherit the Earth. He calls *Earth the extremity of the Firmament*, whereunto the righteous are to ascend in the Resurrection, as *David* said, *I hope to see the blessings of the Lord in the Land of the Living.*

The Peace-makers. That is to say, They who work a reconciliation between the Soul and the Body, insomuch that the Soul desireth nothing that may be hurtful to the Body.

It is good for nothing. אולא This word is unusual, and is not to be found elsewhere in the whole Contexture of the Scripture.

Guilty of Judgement. That is to say of Murther.

Guilty of the Congregation. That is to say, To be expelled out of the Congregation.

Raka. This word signifieth *Contempt* in respect of the Body, and the word *Fool Contempt* in regard of the Soul.

Thou shalt not go thence, until thou shalt pay. The word *until*, doth not denote a Release from Hell, nor an end of Torment.

Hath committed Adultery in his heart. He doth not condemn the natural motion, but the will of him who is incited lasciviously.

And shall take away thy Tunick. כותינך That is to say, Thy upper garment.

Thy Vest. מרטוטך That is to say, The nether garment which covereth the nakedness.

CHAP.

CHAP. VI.

They have received their Reward. That is to ſay, Praiſe from Men.

Our Father which art in Heaven. He Teacheth us, That we ſhould ſeek thoſe Things which are above the Earth, and not that God is confined to the Heavens.

From Evil. That is to ſay, from Satan.

The light of the Body is the Eye. The *Eye* myſtically ſignifieth the Fathers and Teachers, and the *Body* ſignifieth the People.

CHAP. VII.

Judge not. That is to ſay, wickedly.

Not every one who ſhall ſay unto me, Lord, Lord. That is to ſay, Faith without good Works doth not avail.

CHAP. VIII.

As Moſes *commanded for a teſtimony unto them.* That is to ſay, That they might Teſtifie for me that I do not deſtroy the Law.

When

When Jesus heard, he marvelled. That is to say, According to his Humane Nature; for the Divine Nature doth not wonder at any thing, because admiration is a passion of the rational Soul, not comprehending the cause of a Thing.

And saw his Wives mother. He declares hereby, That he had a Wife: And it hath been said, That when he was called to the Office of an Apostle, he did not any more converse with her.

Bury my Father. Either he was sick unto death, or was very aged.

Permit us to go into the herd of Swine. That is to say, To the intent that when the Swine should perish, the Owners of them might persecute him.

CHAP. IX.

AND *passed over, and came to his own City.* That is to say, to *Capernaum*, as *Mark* saith; for in *Bethlehem* he was born, in *Nazareth* he was bred, and he dwelled in *Capernaum.*

Thy sins are forgiven thee. That is to say, because sins were the cause of the Palsie, by the taking away the cause, he also took away the effect.

Sitting amongst the Publicans, whose name was Matthew. This he writes of himself; and such was his Humility, that he was not ashamed of his former calling, *to wit*, of being a Customer, which was reproachful.

CHAP. X.

THE *first* Simon *who is called* Cephas. He was the chief of the Apostles, he was of *Bethsaida*, of the Tribe of *Naphtali*,. He Taught one year in *Antioch*, and built a Church there, and went to *Rome*, and preached there for the space of Twenty seven years; and when *Paul* came unto him there was a great perturbation in *Rome*, and *Nero* commanded that both of them should be slain; and *Peter* desired to be crucified with his Head downwards, that he might, as it were, kiss his Lords feet.

And John *his brother*. That is to say, The Evangelist. He departed from *Jerusalem* together with *Mary* the mother of our Lord, and they were banished together to the Island of *Patmus*; and when he returned from Banishment, he Preached in *Asia*, and built a Church in *Ephesus*, aud *Ignatius* the fiery and *Polycarp* ministred unto him, and he buried the Blessed *Mary*, and no man knoweth where he laid her. He lived seventy and three years, and dyed after all the Apostles, and was buried in *Ephesus*.

Bartholomew. His name was Jesus, and in honour of his Master, he did not call him by his name, but by the name of his Father.

Think not that I come to send peace on earth. Some Object, How doth this agree with that, *He shall speak peace with the Nations?* And that, *He is our peace?* And that, *My peace I give unto you?*

We anſwer, That thoſe Things reſpect the perfection of the Goſpel, but this hath relation to the beginning thereof.

A Prophet in the name of a Prophet. That is to ſay, Although he be a Prophet in name onely, and not in deed.

CHAP. XI.

A *Reed ſhaken with the wind.* That is to ſay, What think ye of him who hath a wavering mind ready to bend with every wind? And of him, who having formerly known me, will now make ſhew as if he knew me not?

And more than a Prophet. That is to ſay, He Propheſied, and gave Teſtimony of me, as did the reſt of the Prophets. And he hath this ſuperadded excellency, *That he ſaw me bodily.*

CHAP. XII.

I *Will have mercy, and not ſacrifice.* That is to ſay, If the Sabbath were broken by ſacrifice, how much rather might it be broken by mercy, which is more pleaſing to God than ſacrifice.

Behold my ſervant in whom I am well pleaſed. For as much as he aſſumed the likeneſs of a ſervant, *to wit*, his humane nature, he is called a ſervant by the Prophet *Eſay.*

Neither

Neither shall he cry. That is to say, Furiously, or in wrath; for otherwayes he did constantly cry and preach: as saith St. *John*, *In the last day of the Feast he stood up.*

Every idle word. That is to say, Every lying word.

An evil and adulterous generation. That is to say, A people which followeth after Idols.

But the sign of the Prophet Jonas. That is to say, Of my Sepulchre and Resurrection.

So shall the Son of man be in the heart of the earth three dayes, and three nights. Some compute from part of the whole dayes of the *Friday*, *Saturday*, and of the *first day* of the Week, and so reckon three dayes; and it is clear that there were not so, three dayes and three nights, but peradventure we may say, That the first day was that wherein he was Crucified, and the night thereof was those hours wherein the Sun was darkned; and the second day, was the remainder of *Friday*, and the night thereof was the whole night until *Saturday* morning; and the third day was the whole *Saturday*, and the night thereof was part of the night before the morning of the first day of the Week, for it is not known at what hour our Lord arose.

CHAP. XIII.

To him that hath. That is to say, A good Will and Diligence.

It shall be given. That is to say, The understanding of the Gospel.

And to him that hath not. That is to say, Much.

Even that. That is to say, That little which he hath.

Shall be taken from him. That is to say, It shall be lost through his negligence.

Every Scribe. That is to say, Who interprets the two Testaments, and knows the sense of Holy Scripture.

The Son of the Carpenter. That is, of *Joseph. Mark* saith, *Was not this the Carpenter the Son of* Mary? And it is possible, That they saw him in some such like action.

CHAP. XIV.

HErod *the Tetrarch heard.* That is to say, One of the Four Potentates who govern'd in the Land of *Israel.*

The first was this *Herod*, who Ruled in *Galilee*, and this was he who cut off the Head of *John* the *Baptist*, and he was the son of *Herod* who slew the Children, and the Son of *Herod* who was sirnamed *Agrippus*, who is mentioned in the *Acts.*

The second was *Philip*, who governed in *Ituria*, and he also was the son of *Herod* who put the Children to death.

The third was *Pontius Pilate*, who governed in *Judaea.*

The

The fourth was *Lysinius* who governed in *Abilene:* These four governed after the rejection of *Archelaus* Grandchilde of *Herod*, who put the Children to death.

Told Jesus. That is to say, *Herod* thinks that thou art *John* risen from the dead, and therefore he departed thence into the Wilderness.

When Jesus heard of it; *viz.* what *Herod* said.

CHAP. XV.

W*Hich my Father who is in Heaven hath not planted, shall be rooted out*, viz. The Traditions of the Elders which God hath not set down, are to be rooted out.

CHAP. XVI.

A*ND upon this Rock.* That is, upon thee.

Will I build my Church. That is, the Congregation of the Faithful.

And he began to rebuke him. That is, He said unto our Lord, if thou shalt suffer, and shalt be slain, our Preaching will cease.

For whosoever will save his life. That is, in the World to come.

Shall

Shall lose it, viz. In this World.

There are some standing here, viz. *Peter*, *James* and *John*.

Who shall not taste of death, until they shall see the Son of man. That is to say, in *Mount Tabor*.

Coming in his Kingdom. That is, cloathed in glory and majesty.

CHAP. XVII.

AND *after six dayes*, viz. After he promised and said, *That they should see his glory*. *Luke* saith, After eight dayes, reckoning the day wherein he discoursed of these things with his Disciples, and the day wherein he ascended to *Mount Tabor*, with the six intermediate dayes.

And led Peter. Because he was chief of the Apostles.

And there appeared unto them Moses. That is to say, From the dead.

And Elias, *viz.* From among the living; and they appeared not bodily, but by representation.

Ye shall say to this mountain. He calls Satan by the name of mountain, according to what the Prophet *Zachary* said, *What art thou great mountain before* Zarubabel?

Faith as a grain of mustard-seed. That is, which doth not doubt at all; and it is certain, that such a Faith as this is not found in every man.

Take

Take and give for me and thee. Hence it appears, that *Simon* alſo was a firſt-born Son; for every firſt-born ſon was to pay yearly two *Didrachma's* or *Sonzes* to the High-prieſts, and whether this piece of money were newly created, or whether the Fiſh had found it, and ſwallowed it, God onely knows.

CHAP. XVIII.

AND *Jeſus called a little Boy.* It hath been ſaid, That *Ignatius* the fiery was this Boy.

But woe to the man by whom ſcandals ſhall come. Some ſay that this is meant concerning *Judas Iſcariot.*

But if thy hand or thy foot. That is, thy ſervant or thy wife.

Doth not leave the Ninety and Nine. That is to ſay, the Angels.

In the Mountain. That is, in Heaven above.

Wherefore. That is to ſay, becauſe it is fit to forgive much.

CHAP. XIX.

AN *Eunuch for the Kingdom of Heaven.* He praiſeth thoſe who cut off their laſcivious thoughts, and not thoſe who abſcind their prolifick members, for this is forbidden by the Apoſtles Canons.

Every

Every one is not sufficient for this thing. Every one cannot conserve Virginity.

Easier for a Camel. St. *Cyrell* expounds this of a thick Cable, but *Moses Bar Cepha* takes it for a great Animal.

The Master of the House. That is, God.

CHAP. XX.

WHO *went out early in the Morning.* That is to say, in the beginning of the Creation he was careful of this, that the house of *Adam* should do good things.

And he went out the third hour. That is, when the Children of *Israel* went out of *Egypt*.

And he went out the sixth, and the ninth hour. That is, in the time of the Judges, and Kings of *Israel*.

And about the eleventh hour. That is, the later times when the Gospel of our Lord began to be Preached.

Who have born the burthen of the day. That is to say, Persecution in *Egypt*, Tribulation in the Wilderness, and Captivities and Banishments.

CHAP. XXI.

HE *came to Bethphage.* The Greek reads it φαγῆ, it is a place where that bituminous matter groweth wherewith Women paint the hands and feet of themselves, and their Children.

Others,

Others ſay, That *Phagi* is interpreted over againſt.

Others, A place where ſeveral wayes meet.

Others, A wild Fig-tree; *Phagi* in the Greek Tongue is expounded *Lintels*.

And ſitting on a Foal. This ſignifieth the ſubmiſſion of the *Gentiles* who were not brought under the yoke of the Law, and not that he rode for wearineſs, becauſe he rode from *Bethany*, and not from a remote place.

Had two ſons. That is to ſay, the *people of God*, and the *Gentiles*.

Labour in the Vineyard. That is, keep the Commandments of God.

Maſter of the houſe. That is God.

And planted a Vineyard. The people of *Iſrael*.

And hedged it round. That is, He eſtabliſhed the Law for them.

And built a Tower therein. That is, the Temple.

And ſet it out to Husbandmen. To the Prieſts.

The time of fruit. When they inherited the Land of promiſe.

He ſent his ſervants. That is to ſay, the Prophets who were before the Captivity of *Babylon*.

Moreover, he ſent other ſervants, viz. The Prophets who were after the Captivity.

His Son, viz. Chriſt in the flesh.

When he ſhall come. That is, in the day of Judgment.

The ſtone which the builders refuſed. That is to ſay, the *Jewiſh Doctors*.

CHAP. XXII.

A *Man who was not clad with a wedding garment.* That is, a Believer destitute of good works.

For many are called. Those who believe.

And few are chosen. They who are adorned with good Works.

CHAP. XXIII.

THeir *Phylacteries.* That is to say, Tables whereon they wrote the Ten Commandments, which the *Scribes* and *Pharisees* hung about their necks.

And inlarge the borders of their vestments. That is to say, they did interweave Scarlet in the manner of Stars on the borders of their garments, that they might be known.

He who sweareth by the Corban which is thereupon, is guilty. That is to say, he calls the Vessels or Utensils and Vestments of administration which approached the Altar by the name of *Corban*; and it is certain that though they were simple in themselves, yet were they sanctified in their relation to the Altar.

Unto the blood of Zacharias, *the Son of* Barachias. That is to say, the Father of *John the Baptist*, after whom your power was dissolved, and you have not authority to put any one to death.

Some

Some ſay, that this was *Zacharias*, one of the Twelve Prophets; but this conjecture is not true, for he was not ſlain, but dyed in peace, nor doth the ſcope of our Lords ſpeech teſtifie the ſame.

Ye ſhall not ſee me henceforth. That is, from the time I am to aſcend into Heaven.

Until ye ſhall ſay, Bleſſed is he who cometh in the Name of the Lord. That is, at my laſt coming.

CHAP. XXIV.

When therefore ye ſhall ſee the abomination of deſolation. That is to ſay, the enſign of the Eagle which *Caius Cæſar* commanded that they ſhould ſet up upon the Temple.

And unleſs thoſe dayes were ſhortned. That is to ſay, *Jeruſalem* was then beſieged but One hundred and ſixteen dayes by the *Romans* after the crucifying of our Lord, *viz.* from the 25*th* of *April*, to the 9*th* of *Auguſt*.

Then if one ſhall ſay unto you, Lo, here is Chriſt. This he ſaith of Antichriſt, *to wit*, a lying Chriſt; and he giveth charge that they ſhould not believe in him, for it is Satan who enters into a deceiving Jew, and worketh feigned miracles, and before the latter coming of our Lord ſhall for a little while appear.

The ſign of the Son of man in the clouds. That is, a Croſs ſhining in the Air.

With a Trumpet. In ſome of the Greek copies, with the voice of a Trumpet.

Heaven and Earth shall pass away. *Passing away*, he doth not call a total annihilation or privation, but mutation, like this, *He passed away from evil, and did that which was good.*

Who then is. The word *who*, is not here to be taken interrogatively, but approbatively.

CHAP. XXV.

TEN *Virgins.* The full number of vertuous souls.

The Bridegroom and the Bride. The word *Bride* is not to be found in all the Greek copies, and particularly in that of *Alexandria.*

To one he gave talents. To wit, to the chief Priests who consecrate the holy Unction, offer the Oblation, and confer Orders, and baptize, and consecrate Churches.

To another two, viz. the Priests, who offer the Oblation, and do baptize.

And to another one. As to the Deacons, who purifie onely.

Which thou didst not sowe. That is to say, what Satan sowed, thou didst reap.

The Son of man in his glory. He raiseth the contemplation of the Disciples to the glory of his latter coming, that they might not be offended at the meanness of his first coming.

CHAP. XXVI.

AND *they covenanted with him.* That is to say, they promised unto him.

Thirty pieces of money. The word, for the most part, is taken for silver.

To such an one. His name was not published, lest *Judas* hearing of it, should make ready those who were to crucifie him, and so the washing, and receiving of the mysteries might have been disturbed, and as some think that this was *Joseph* the Counsellor, and as others would have it, it was *Nicodemus*, or *Lazarus*, or *Simon* of *Cyrene.*

And when it was Evening. That is, the Evening before the preparation. *Hypolitus* of *Rome* saith, *That our Lord did not eat the Passeover this Evening, for it ought to have been eaten in the morning of the day; but he celebrated the mystery onely of his body and blood in bread and wine.* But *Juannis*, and the rest of the Doctors say, *That he did eat the Lamb.* But the first Opinion is most to be approved of, as appears by the Gospel, which mentions onely the preparation of the Passeover.

Moreover, The Law it self so testifieth, which did not command to eat on the Evening preceding the 15*th* day, but on the morning of the 15*th* day, which the Evangelist *John* clearly demonstrates, for on the morning of the preparation they had not yet eaten the Passeover; and our Lord who came for the fulfilling of the old Law, had broken it by eating before

day;

day; and if he had so done, this alone had been sufficient to have furnished them with high matter of accusation, nor had they needed any thing else to have laid to his charge.

Who dippeth his hand. All dipped with him, but the rest of the Disciples with-held when he put forth his hand, but *Judas* impudently put forth his hand to dip at the very same time with our Lord; and that they dipped either in Wine or Vineger, or Water, is clear by the Law, which prohibited to eat any thing made or prepared with fire.

As it is written concerning him. Some object thus, and say, *If* Judas *betrayed him for the fulfilling of the Scripture, as our Lord himself saith, Wherefore doth he pronounce a woe unto him?*

We say, That he is condemned for betraying him with an evil conscience, and not for the fulfilling of the Law.

And he said, Take ye all of it. Prince *Ephraim*, and Prince *Jacobus* say, *That our Lord communicated the mysteries unto* Judas, *but after he had dissacrated the bread by dipping it in water.* But others say, *That the mysteries do not become unholy by dipping them in water.* St. *Juannis* and *Severus* say, *That he did partake of the holy bread, without being absolved of its holiness.* And St. *Philoxenus* saith, *That he did not at all partake thereof, forasmuch as Satan had entred into him, wherefore we do not communicate unto those who are possessed.* And *David Canobita* the son of *Paul*, saith, *That he did partake thereof, not being unholied; but he for want of faith, did eat it as meer bread.*

When they had sung. In some of the Syriack copies it is in the singular number without the letter *vau*, as if Jesus onely had sung; but it ought to be in the plu-

plural number with the said letter, and to refer to the Disciples, as it is in all Greek Copies.

This night before the Cock crow, thou shalt deny me thrice. *Mark* saith, *Before the Cock crow twice, thou shalt deny me thrice.* Both agree in the same sense, but *Mark* declares this, That the Cock at one time, or *uno impetu*, did double its voice.

Twelve Legions. A Legion, is Ten thousand.

I am able to destroy the Temple of God, and to build it up in three dayes. He did not say so, but destroy this Temple, *to wit*, Ye, wherefore those Witnesses were reputed false Witnesses.

CHAP. XXVII.

And he went and hanged himself. *Luke* in the Acts doth not say, That he hanged himself, but that he burst asunder in the midst, and all his bowels gushed out; and it might have been, that after he was hanged, he burst asunder.

A famous prisoner called Baraba. His name was Jesus; and that no errour might arise from the Identity of name, he was named from his Father.

Scourged Jesus with whips. Cords that were pleated, for it was the custom of the *Romans* to scourge him first whom they would crucifie.

They plaited a Crown of Boughs. That is to say, of Thorn, having white blossoms.

They came to a place which was called Golgotha. They say, That *Shem* the son of *Noah* did there bury the

the head of *Adam*, and this was the Court of *Aran* the *Jebusite*.

And they gave him to drink vineger. In some of the Greek copies it is written Wine.

The cause of his death in writing. In the Greek it is, *His accusation which was written. Luke* and *John* say, *That they wrote in three Languages, in Hebrew, Latin and Greek.* The reason was, that these three Nations were then celebrated in *Jerusalem*, more than the *Syrians* and the *Arabians*, and the rest, which much less esteemed them.

And they crucified with him two Thieves. He who was on his right hand had the name of *Titus*, and he on the left hand was named *Domcus*, for so it is to be found in the Book of St. *Aretus*, the Disciple of *Paul*.

Also the Thieves who were crucified with him, reviled him. It is probable, that both of them did at first blaspheme; but afterwards, he on the right hand, when he saw the darkness which hapned, took it into consideration, and confessed; and the other, though he saw what hapned, did not consider it.

And there was darkness over the whole earth. This darkness was not only upon the Land of *Jerusalem*, but it was also observed to extend unto *Athens*, as *Dionysius* the *Areopagite* declares in his Discourse against *Apolloponis* the Sophister; and this was an Eclipse of the Sun, not by the Moon, as are all natural Eclipses thereof; but it was contrary to custom by the body of some thick cloud, or some other thing, which by Gods Providence arose in the face of the Sun, and darkned it; and it is demonst able from hence, That it was not in the Newness of the Moon, but about the full Moon, *to wit*, on the 14*th* day thereof.

Until

Until the ninth hour. *Matthew* and *Luke* do not set forth at what hour our Lord was crucified, but *Mark* saith, it was the Third hour when they crucified him. And *John* saith, it was about the Sixth hour when *Pilate* sate upon the Tribunal, and said unto the *Jewes*, *Shall I Crucifie your King?* And some, desirous to shew the Truth of both sayings, say, That *Pilate* sate in Judgment upon our Lord from the Third hour to the Sixth, and at the Sixth hour delivered him up to be crucified, as St. *John* saith. But *Mark*, forasmuch as from the Third hour wherein they began to judge him, they were resolved in their minds to crucifie him, he said, That they crucified him the Third hour. And we say, That this might have been probable, if before the compelling of *Simon* of *Cyrene*, and the coming to *Golgotha*, and the drinking of imbittered Wine, and the dividing of his garments, *Mark* had said this, That it was about the Third hour when they crucified him: But behold it was not so. Others say, That this in St. *John* is an errour, not of the Evangelist (God forbid) but of the first Scribe, who, instead of Three which he would have written, wrote Six. But without undervaluing the insufficiency of these two Answers, I say, That *Mark* reckoned from the hours which were from the beginning of the day, until the hour wherein our Lord was crucified, and they were three; but *John* computeth the hour from the time when the Jewish Sergeants apprehended our Lord, and bound him at night before the Cock crowed, until the hour wherein they crucified him, and it was the sixth hour, three of the night of the preparation, and three of the day.

And many bodies of the Saints. He calls those Saints, who believed in our Lord, and departed this life a few dayes before.

And after his Resurrection they came into the holy City. That is to say, *Jerusalem.* It hath been said, That they remained therein onely Three dayes preaching, and afterwards returned to their Sepulchres: Neither did they appear unto all men, but to their Kindred onely; and some say, That he doth not here call this earthly *Jerusalem* the holy City, but the heavenly one.

One of them was Mary Magdalen. *Eusebius* saith, That there were two *Magdalens*, and each of them was called *Mary.* The one of them was this which *Matthew* speaks of, and it is likely she was the daughter of *Simon* the Leper, and sister of *Lazarus.* The other, was she out of whom he cast seven Devils, whereof *Luke* speaks.

And they rolled a great stone, and cast it to. In all the Syriack copies these verbs are written in the plural number, but in the Greek the singular number is used, and that is congruous; for this story concerns *Joseph* of *Arimathea* onely, wherefore it is said, *He took it, and rolled it, and put it to.*

CHAP. XXVIII.

AND *for fear of him. i.e.* because he was an Angel. *For I know that (ye seek) Jesus who was crucified.* The Greek hath it, The *Nazarite* who was crucified. And take notice, That in three Greek copies, and in one Syriack, the name *Nazarite* is not found.

All power is given unto me in heaven and in earth. The word *given*, he takes for revealed, *to wit*, my power which was hidden henceforward is revealed.

Amen. That is, in Truth.

MARK,

MARK,

CHAP. I.

The Beginning of the Gospel of Jesus Christ.

THat Baptism was the Beginning of the Gospel, according to the order set down by St. *Mark*, is evident from this, That before our Lord was Baptized, he neither Preached, nor Evangelized; but after that he was Baptized, and Tempted, he began to say, *Repent, the Kingdom of heaven is at hand.* And St. *Basil* saith, That this *Mark* first used the word *Evangelium*, and this is clear from hence, That the other Three Evangelists made no mention thereof.

A *voyce crying in the wilderness.* *John* is called *a voyce*, because he made known Christ the Word; for by the voyce is made known the Word that is hidden in the mind.

Confessing their sins. Hence it is manifest, That confession is necessary for the Faithful.

And straightway he came up out of the water. That is to say, our Lord.

He saw. To wit, *John the Baptist.*

And straightway the Spirit took him out. To wit, *the holy Spirit.*

What have we to do with thee. This one speaks as from the mouth of them all.

CHAP. II.

THE *son of* Halphæus. All the Doctors agree, That this *Levi* was *Matthew* the Publican, who was an Evangelist, and that Jesus sat down in his House, and *Mark* here calls him the son of *Halphæus*; and that this was not the brother of *James* the son of *Halphæus*, is demonstrable from this, That *Matthew* was of the Tribe of *Issachar*, and this (*James*) was of the Tribe of *Menasse*.

When Abiathar *was High Priest.* In the Book of *Samuel* it is written, That *David* desired the holy bread from *Achimelech* the Father of *Abiathar*, and it is possible that he desired it from *Achimelech*, and that *Abiathar* his son gave it.

CHAP. III.

SONS *of Thunder.* Because the sons of *Zebedee* did preach with a high voyce, he calls them by this name.

And

And his Kindred heard. That is to ſay, the children of *Joſeph.*

CHAP. IV.

That under the ſhadow thereof the Fowl may dwell. That is to ſay, the *Gentiles* without the Law, may reſt under the ſhade of the Goſpel.

And they left the multitudes. In ſome Copies it is read, *He left*, but that reading is not to be approved, but we ought to follow the Greek Copies, *to wit*, That he and his Diſciples left them, or diſmiſſed them.

And there was a great tempeſt. The Syriack word ſignifieth a boyſterous wind which bloweth on the face of the earth, and raiſeth up duſt and ſand; it is of an Hebrew derivation, and is expounded *the aſcent of God.*

CHAP. V.

LEGION. That is to ſay, Ten Thouſand.

CHAP.

CHAP. VI.

B*Ehold the Carpenter the ſon of* Mary. It is likely that *Joſeph* was dead, and therefore he did not mention him with his mother and brethren.

Except a Rod. The word *except*, beareth the ſenſe of *neither* in this place; and it is clear from this, That *Matthew* ſaith neither a Rod.

It is not lawful for thee to take the wife of thy brother. Becauſe ſhe had by fraud cauſed him to be put to death; and had it not been for this, it had not been unlawful for him to take her to Wife, according to the Law of *Moſes*.

CHAP. X.

T*Imæus the ſon of Timæus.* In two Greek copies, it is a blind man the ſon of a blind man.

And to ſay, Son of David. In two Greek copies, we find it, *Son of the Son of* David *have mercy upon me.*

CHAP. XIII.

AND *not the Son, but the Father. Matthew* hath not (the words) *and not the Son.* And our Lord said this with reservation and not that he was ignorant of the thing; for he who knew the Father who was concealed and incomprehensible, saying, *No man knows the Father but the Son.* How could he but know the time of the end of the World? He said thus for this reason, *to wit,* That if he had said I know and will not tell, they had been offended; and if he had said he knew, and had declared it unto them, others would have known it from them, and have communicated it to all other generations: and so by reason of the remoteness of time, they would have grown negligent and careless. Hence it is known, That it is more advantagious to the sons of men to be ignorant of a matter of this kind, than to have knowledge thereof.

CHAP. XIV.

AND *he took the Chalice, and gave thanks, and blessed, and gave unto them.* In the Greek it is not said, That he blessed any more than the body onely.

And a certain young man followed him, and was naked,

onely

onely covered with a linen cloth. That this was a ſtranger is known from hence, that his Diſciples were modeſt, and aſhamed to accompany him with a linen cloth only.

Wine mixed with myrrhe. That he might be the more intoxicated, and not be ſenſible of the agony of death.

And Mary *the mother of* James *the leſs.* That is to ſay, the brother of our Lord; and that he might be diſtinguiſhed from *James* the brother of *Zebedee*, he calls him the leſs; and this *Mary* was not the mother of our Lord, but the wife of *Joſeph, to wit*, the mother of his children.

And of Joſe *and* Shalom. Theſe alſo were the natural ſons of *Joſeph*, and were called the brethren of our Lord in name only, and not by conſociation of blood.

CHAP. XVI.

After this he was ſeen of two of them. Luke the Evangeliſt ſpeaks clearly of one of them that he was *Cleophas*; but as concerning the other, there are different opinions. Some ſay, it was the wife of *Cleophas*. Others ſay, That it was *Luke* himſelf; and that he might not ſeek glory, he did not mention his name.

And confirmed their words with the ſigns which they wrought. St. *Severus* ſaith, in the Seventy ſeventh diſcourſe of his *Epithronion*, That in approved Greek copies, the Goſpel of *Mark* ends with theſe words, *For they were afraid.*

LUKE.

CHAP. I.

F*Orasmuch as many.* That is to say, The Sect of *Simon* the Sorcerer, and those of the Circumcision; for it is said, That there were Eighty four Gospels according to the number of Apostles and Disciples; and after the Apostles departed this life, their Disciples chose two of those of the Apostles, *to wit*, those of *Matthew* and *John*; and two of those of the Disciples, *to wit*, *Mark* and *Luke*, and that they destroyed the rest.

According to what they have delivered. That is to say, The Apostles.

To us. That is to say, To me and to *Mark*.

Of the Word. That is to say, of Preaching; *to wit*, Evangelical denuntiation, and the doctrine of our Lord in the World; and that this voyce *the Word*, is applicable to those Three senses, is apparent from the words of *Gregorius Theologus*.

Theophilus. This man was a Believer, and one of the Rulers of *Alexandria*.

Nor Sicera (strong drink) That is to say, a certain kind of drink which was made of Honey, and of Dates, *&c.*

From the Birth of Jesus to his Baptism were Thirty years, and from his Baptism to his Ascension were Two years and Six months.

He shall be great. That is to say, His greatness shall be revealed to Angels and to Men.

And the power of him on high shall come upon thee. All the Greek Doctors agree, That with this saying, the Divinity was united with the Soul and Body; and amongst the *Syrian* Fathers, *Absanius* of *Mabog* saith, That with this saying, the Word was united with the Flesh, as *John* saith, *The Word was made flesh, and dwelt in us*; and after Forty dayes when the body was formed, it received the rational soul.

By the name of his father Zacharia. Every first-born son they called by the name of his Father, according to the custom which they held.

And they made signs unto his father. This sheweth, That his speech failed also with his hearing.

And he was in the Wilderness. When he was Two years and an half old, his Mother fled with him from *Herod*, for he was born Six months before our Lord; and when our Lord was Two years old, the Wise men came, and *Herod* slew the Children: and because *Zacharia* had caused his son to flie away, he sent to put him to death between the Altar and the Temple, whereunto he fled, and betook himself, *viz.* to the horns of the Altar.

CHAP. II.

That all the people of his Empire should be taxed. The Greek, *That all the inhabitated World should be taxed.* Here the *Syriack* sense is more to be approved,

ved, than the *Greek*, becauſe *Cæſars* power did not extend its ſelf to all Nations of the World.

And good tydings unto men. You may take notice, that the word *Amen* is hereunto added in ſome *Syriack* Copies, but not in the *Greek*.

And when eight dayes were accompliſhed. The *Armenians* partly adhering to the fancy of *Julianus*, ſay, That he was not in Truth circumciſed, but that they onely drew a line over his skin.

And when the dayes of their purification were accompliſht. She who bore a ſon, was purified in Forty days; but ſhe who bore a daughter, in Eighty dayes.

His name was Simeon. He was the Father of Jeſus the ſon of *Aſira*, and he was one of the Seventy and two Interpreters, who Tranſlated the Hebrew Bible into the Greek in the dayes of *Ptolomy*, and becauſe he doubted concerning this paſſage, *viz. a Virgin ſhall conceive, and bring forth*, ſpoken by *Eſay* the Prophet, he was bound Two hundred and eighty years to the Oblation, until he ſaw him who was born of a Virgin.

Behold he is appointed for the fall. That is to ſay, of the *Scribes* and *Phariſees*.

And for the riſing of many in Iſrael. That is to ſay, of ſinners who ſhall be juſtified by him.

And for a ſign of contention. That is to ſay, There ſhall be divers Opinions concerning him.

Of the Tribe of Aſer, *ſhe alſo was aged.* In the Greek, the words *ſhe alſo* are not written, for ſhe was not ſo old as *Simeon*.

CHAP. III.

With your allowance. That is, whatsoever was given by the King for their maintenance.

I baptize you with water. That is to say, I wash you from sins.

The son of Heli. *Matthew* the Evangelist calls *Joseph* the son of *James*, and not the son of *Heli*; and *Aphrichianus* the Genealogist saith, That *Heli* was the son of *Matthath*, and that *James* was the son of *Mathan*, Brethren by the Mother whose name was *Estha*, and they were searchers of Secrets; and when *Heli* dyed without sons, *James* his Brother took his Wife according to the Law for constitution of sons, and of her begate *Joseph*. Hence it is that *Joseph* was the natural son of *James*, as *Matthew* said; and the legal son of *Heli*, as *Luke* said.

The son of Matthath *the son of* Levi, *the son of* Melchi. *Aprichianus* saith, That according to the Tradition they received from the Hebrew Genealogists, *Heli Matthath* and *Levi* were Brethren the sons of *Melchi*, and not as *Luke* said, *Heli* the son of *Matthath*, and *Matthath* the son of *Levi*.

The son of Zerubabel. *Matthew* saith, That *Zerubabel* begate *Abiud*; and *Luke* saith, That *Zerubabel* begate *Resa*; and St. *Severus* saith, That *Zerubabel* had two sons, *Abiud* and *Resa*; and *Matthew* computed *Abiud*, and *Luke* reckoned upon *Resa*: and *George* of the *Gentiles* saith, That they had not one Father, but two, who were called by the same name *Zerubabel*:

and

and others say, That *Abiud* was *Resa*, *to wit*, that one person was called by two names.

The son of Shelathiel *the son of* Neri. *Matthew* saith, That *Jechonia* begate *Shelathiel*, and *Luke* saith, That *Neri* begate *Shelathiel*; and St. *Severus* saith, That *Melchi* the Father of *Neri* took a Wife whose name was *Nahashta*, and of her begate *Neri*; and when *Melchi* dyed, *Jehoiakim* the King who was *Eliakim*, took *Nahashta* his Wife for her beauty, and of her begate *Jochania*, and *Neri* and *Jochania* were Brethren by the Mother; and *Neri* took a Wife, and dyed without sons; and *Jochania* his Brother took his Wife, and of her begate *Shelathiel*. Hence it was, that this *Shelathiel* was the natural son of *Jochania*, as *Matthew* said; and the legal son of *Neri*, as *Luke* said; and *George* of the *Gentiles* doth not agree to this, but saith, That *Shelathiel* the son of *Jochania* was one, and *Shelathiel* the son of *Neri* was another.

The son of Joram. This *Joram* was not the son of *Jehoshaphet*, as *Matthew* saith, but the son of *Mathitha*.

The son of Nathan *the son of* David. *Matthew* saith, That *David* begate *Solomon*; and *Luke* saith, That *David* begate *Nathan*: and this difference proceeds from this, That *Matthew* was willing to write onely the natural Genealogy which was deduced from *Solomon* the son of *David*; and *Luke*, by reason of a contest amongst the *Jewes*, was forced to write the natural and legal Genealogy which was deduced from *Nathan* the son of *David*, for which reason many names in *Luke* differ from those in *Matthew*.

The son of Jesse, *the son of* Obed, *the son of* Boaz. *Julianus* King of the *Gentiles*, objects, and saith, If *Luke wrote the legal Generations, wherefore doth he mention*

Obed

Obed *to be the son of* Boaz, *according to the rule of nature, and not the son of* Malion, *according to the legal deduction, as it is written in the book of* Ruth?

The Doctors answer thus, That there was a controversie amongst the *Jewes* concerning *Joseph*, whether he proceeded from *David* or no? and therefore blessed *Luke* proves, That not only naturally as *Matthew* writes, but legally also the Genealogy of *Joseph* mounts up to *David*; and *Luke* ascending from *David* to *Abraham*, computes the natural Fathers, as *Matthew* did.

The son of Abraham *the son of* Terah. From hence *Luke* begins to carry on the Genealogy where *Matthew* left off, and to raise it to *Adam*, because he did not as St. *Matthew* write his Gospel to the *Hebrews*, who boasted of *Abraham*, but to all Nations who were deduced from *Adam* as well as he.

The son of Adam *who was from God. Aprichianus* sets down Fifty persons from *Abraham* to Christ; and in all the Copies of *Luke*, which are read in the Holy Churches, there are Fifty and Six; and so from *Adam* to our Lord, Seventy and six: and according to the natural Genealogy of the Gospel of *Matthew* from *Abraham* to *Joseph*, there were Forty persons; and according to the *Book of the Kings*, there were Forty and four, *to wit*, *Ahazia* and *Joash*, and *Amotsia* and *Eliakim*, who was *Jehoiakim* being added.

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CHAP. IV.

HE *departed from him for a season.* That is to say, until the time of the Passion when he incited the *Jewes* to apprehend him.

The

The acceptable year of the Lord. That is to say, The year wherein Repentance for sin was to be accepted by the Lord.

Naaman the *Oromojan.* That is to say, *the Syrian.* The *Nestorian* reads the *Syriack* word with *Pathocho* over *Olaph*, and a quiescent R. That is to say, *the Gentile*; but that reading is not to be approved of, because the *Greek* reads it ὁ Σύρος, *the Syrian.*

CHAP. VII.

OR *expect we another.* Some say, That this disjunctive particle beareth in this place the sense of a negative; and that *John* did not say thus interrogatively, but positively, as if he would have said, *Thou art he, and we do not expect another*; but this is not the meaning of the words.

CHAP. IX.

AND *a returning spirit.* That is to say, on certain dayes it left him, and then Tormented him as an ague.

CHAP. X.

THen *to this City.* That is to say, and not to this City.

Perad-

Peradventure they had repented in sackcloth and ashes. The *Nestorians* read the word *repented* in the masculine plural, but not rightly, because the Greek reads it Καθήμενοι μετανοοῦσι.

And behold a certain Scribe arose to tempt him. The Commentators of *Cincria* are of Opinion, That this was the same who is mentioned in *Matthew* and *Mark*, to have said to our Lord, *Good Master, What shall I do to inherit eternal life?* And that this was not he is certain from this consideration that there is mention made of him by *Luke* hereafter in the paragraphy of the tenth Sabbath.

Thou art sollicitous about many things. That is to say, more than are necessary.

But one thing is requisite. That is to say, The exigency of the day.

CHAP. XI.

Teach us to pray. The prayer *Our Father which art in Heaven*, *Matthew* and *Luke* onely mention it, and *Luke* doth not add, *For thine is the Kingdom*, &c.

The Queen of the South. The *Sarakians* say, That the name of this Queen was *Balkis*.

CHAP. XII.

Command my brother to divide inheritance with me. This man was covetous, and because his brother fol-

followed our Lord, he hoped that our Lord would have said unto him, *Leave whatsoever thou hast unto thy brother, and come after me.* But when he discovered the evil intention of his Covetousness, which made him forsake the secular Judges to come unto him, he did not vouchsafe to answer his request.

The Baptism wherewith I shall be baptized. That is to say, I am to dye a voluntary death, wherein I am to rise from the Earth, as out of the Water.

CHAP. XIII.

TO *day and to morrow.* That is to say, This year and the next.

Out of Jerusalem. That is to say, it was necessary that the *Jewes* the sons of *Jerusalem*, should partake in the murther of the Prophets; for though *Jeremy* was slain in *Egypt*, yet was he stoned by those *Jewes* of *Jerusalem* who fled from the *Chaldeans*, and *Daniel* dyed a natural death in *Babilon.*

CHAP. XVI.

AND *taketh another, committeth adultery.* That is to say, he who without a lawful cause puts away the first.

There was a certain rich man. Because he was wicked, his name is not mentioned, according to that, *I will not remember their name with my lips.* And moreover, That he might shew that he was to blot the names of the wicked out of the Book of Life; and many of the Doctors say, That this rich man was not in any real subsistency, neither *Lazarus* the Beggar, but that it was onely a Parable; and it is certain, That as yet the wicked have not received Torment, nor the Righteous Bliss, as *Paul* saith, *They received not the promise, that they might not be perfected without us.* Saint *Cyril* saith, That this Rich man was in very deed, and that his name was *Naphtali* of the Tribe of *Dan*, and that *Lazarus* was descended from the *Gibeonites*, and behold his Water-pot is preserved hitherunto, and whosoever is ulcerous or lame in his Feet, is Cured thereby.

And was cloathed with fine linen. That is to say, pure white Cotten, which by reason of the exceeding fineness thereof, is like to the air.

CHAP. XVII.

M*ight say unto this Sycamore tree be thou plucked up by the roots, and be planted in the sea.* He brought this Tree for an instance, by reason it hath more Roots than other Trees.

CHAP.

CHAP. XVIII.

AND *was not restrained by shame of men.* Who adored the fire which is insensible.

But I fast twice in the Week. That is to say, The *Pharisees* fasted the second and fifth day of the Week.

CHAP. XXII.

HE *who is greatest amongst you.* It is likely that they did not remember what was said unto *Peter, That thou art* Cephas, *and on thee will I build my Church, and I will give thee the Keyes of Heaven.*

Here are two Swords. St. *Junnis* saith, *That they were Knives for the Passeover which were prepared there.*

CHAP. XXIII.

AND *they gave him vineger.* That he might drink thereof, and dye the sooner.

CHAP. XXIV.

AND *from* Jerusalem *sixty furlongs.* In some of the Greek copies it is an Hundred and sixty.

Peace be with ye amen. The word *amen* is not found in all copies.

And he took and did eat before them. He did eat, that he might remove from them the Opinion of a Phantasm, and not that he stood in need of meat.

And he lifted up his hands, and blessed them. That is to say, he made them Bishops; and when he sent them two and two, he made them Deacons; *to wit*, purifiers from evil spirits; and *when he breathed on them, and gave them power to forgive sins*, he ordained them Priests.

JOHN wrote his Gospel in the Greek Tongue at the Request of those of *Asia*. And *Eusebius* saith, That *Peter* and *Paul* came unto him to *Ephesus*, and did perswade him to write.

JOHANNIS

CHAP. I.

The Word was made flesh, and dwelt in us.

HE here declares his natural union and personality with humane nature, and not the change of his nature.

And of his fulness have we all received. This is the saying of the Evangelist, and not of the Baptist.

And grace. That is to say *new*; *for grace*, that is to say, *old*.

Truth and grace was by Jesus Christ. He doth not say, That the Law of *Moses* was false, but that it was the shadow of this body.

These things were done in Bethany *beyond* Jordan. In ancient Copies it is written, *These things were done*

in

in the passage of Jordan. And this is to be approved, for *Bethany* was not in the Wilderness where *John* baptized, for it was about Twelve miles from *Jordan.*

One of those who heard That is to say, *Andrew*, and *John* himself was the other; but he would not express his name, being restrained by humility.

Can any good thing come out of Nazareth? He saith this, as having read that Christ was to spring from *Bethlehem*, and not knowing that he was born in *Bethlehem.*

CHAP. II.

F*orty and six years was this Temple in building.* That building did not require so long a space of time, but they were hindred by their bordering Nations.

CHAP. III.

U*nless a man shall be born of Water, and the Spirit.* He doth not say, *Unless a man hath been born.* For just men who went before, inherited the Kingdom, and were not baptized; but shall be baptized, *to wit,* henceforward,

CHAP.

CHAP. IV.

HIs *Disciples went into the City.* It is probable, That as yet he had not commanded them that they should not enter into the City of the *Samaritans*, and they entred not to learn, but to buy victuals.

Was not thy husband. That is to say, is not, because the five husbands which she took, dyed one after another; she was reputed an Homicide, as *Thamar* was by *Judah*; and for the reproach of Widowhood, she took a sixth, with a Covenant that he should not have commerce with her as a Wife.

The sowers. That is to say, the Prophets.

The reapers. That is to say, the Apostles.

CHAP. V.

THere *was a feast of the Jewes.* That is to say, Pentecost.

Which was called in the Hebrew Bethesda. That is to say, an house of ignominy, because they washed therein the Sacrifices from blood and excrements. Some men, by another reading, will have the word to signifie an house of mercies, from the help given to the blind and lame; it sounds like this, *The Lord was with* Joseph, *and shed mercy upon him.* But this is not to be approved, because the Greek reads it [illegible] That is to say, a house of the excrements of sheep, and instead of *Bethesda*, calls it *Bethsaida.*

And

And he who descended first after the commotion of the water, was cured. Some say, That it conferred remedy, by reason that the body of *Esaia* was buried there.

Thou art whole, sin no more. This sheweth, That sin was the cause of his Palsie.

The Son can do nothing of his own will. By this he sheweth the harmony of will between the Father and the Son, and doth not set forth the imbecility of his power.

For the hour cometh, and now is, when the dead shall hear. He hints the Resurrection of *Lazarus*.

The hour cometh, when all they who are in the grave. Inasmuch as he doth not here add, *and now is*, he signifieth the general Resurrection to come.

CHAP. VI.

FOR *him the Father hath sealed (to be) God.* That is to say, That he hath demonstrated and revealed, That the Son of man which ye have seen, is God.

I am the bread of life. St. *Joannis* saith, That here he calls God the bread of life; and where he saith, and *the bread which I shall give, is my body*, he means his body.

I am the bread which came down from Heaven. That is to say, his Godhead.

And the bread which I shall give, is my body. That is to say, his Humanity.

No man can come to me, unless it be given to him from my Father. That is to say, without Gods assistance, Grace is not to be acquired.

CHAP.

CHAP. VII.

That I have made a man altogether whole. Not a part of him only as Circumcision, but his whole Body which had the Palsie; and if for one member the Sabbath may be broken, how much rather shall it be broken for all the Members.

When Christ cometh, no man knows from whence. This is to be understood concerning Idiots, and not of their *Scribes*, who knew that he was to come from *Bethlehem*, and of the seed of *David*.

Search and look, for out of Galilee *ariseth no Prophet.*

CHAP. VIII.

There is found in the Copy of *Alexandria*; the Paragraphy of the Adulterous Woman which they brought to Jesus, asking him, *Whether she ought to be stoned?* But whilst he stooped, and wrote the sins of every one of them, they left her, and went their way; but Jesus said unto her, *Go thy way, and henceforward do not sin.*

If ye be sons of Abraham. That is to say, he shews they were not; for he said before, I know that ye are the seed of *Abraham*, but that by deeds ye are not his sons, speaking according to the Apostle, *Not all those who are of* Israel *are* Israelites

And he saw and rejoyced. By reason of the nearness of the time, he speaks as if he had been already Crucified.

CHAP. IX.

Master, who did sin, he or his Parents, that he was born blind? Because they heard him say to the sick of the Palsie, *sin no more*, they thought that sin was the cause of his Palsie.

Neither he sinned, nor his Parents. Not that they were without sin, but that the cause of blindness was not sin; and in that he said, *Neither he sinned*, he confuteth the Platonick conceit, which holdeth, That Souls declining from Virtue in their first bodies, are in a kind of Torment imprisoned in their second Bodies, as in Sepulchres, and therefore Bodies are called σῶμα, and Sepulchres (σωμάθηκα) *sinrata*, in terms of Affinity; and a Soul is called ψυχὴ, and could ψυχὴ. and by these words, *Neither his Parents*, he refutes the *Jewish* Opinion, That the sins of the Fathers are imposed on the heads of their Children.

While it is day, the night cometh when no man can work. That is to say, He calls this World the day wherein men may be justified, and he calls the World to come Night, where there is no place for Repentance; but *Paul* on the contrary, calls this World Night, for that spiritual things are not therein discerned.

I am come for judgment of this world. That is to say, for tryal of men; and above he said, *That God did not send his Son that he might judge the world*; to wit, That he should pronounce sentence against the sons of men, for this was the scope of his second coming, for here is Tryal, and there is Judgment.

CHAP. X.

AND *that they might have more abundantly.* Not of life, but of such corporeal things as they had.

And it was the Feast of Renovation at Jerusalem, and it was Winter. On the 25*th* of *December*, *Bicorus* the Master of the Host of *Antiochus*, *Epiphanes* entred into the Temple, and erected therein the image of *Jupiter*, and prophaned it; and three years afterward, as upon the same day, *Judas Mathabeus*, and every year on the same day they celebrate a Feast.

CHAP. XI.

L*Azarus.* That is to say, an helper; and Prince *Ephraim* saith, *That after he was raised from the dead,* John *the Evangelist baptized him together with his sisters, and the Mother of God*; he preached in *Alexandria*, and was Crowned in the dayes of *Tiberius.* But *Eusebius* saith, *That he preached in* Cyprus, *and that he dyed there, and was buried there.*

And if a man walk in the day, he stumbleth not, That is to say, with me who am the Sun of righteousness.

Whose name was Caiphas. It is said, That this was *Josephus* the Writer, he whom the *Romans* took, and would not put him to death, for that he was a wise man, and did foretell many things, as afterwards they came to pass; and as it seems unto me, he was for this reason called *Caiphas*, viz. because the *Arabians* calls him who subtilly declares a thing *Kaiph.*

A Town called Ephraim. This was a City on the East of *Bethel*, and they say that he there wrought a miracle, that there comes not there any evil creeping thing.

CHAP. XII.

YE *also, all of ye are clean:* These words, *All of ye*, are not congruous, non are they in the Greek, but were added by the Writer, it being clear, that it ought to be read, *Ye also are clean, but not all of ye.*

CHAP. XIII.

WHO *leaned on his bosome.* This was *John*, for he sate behind, between him and *Simon*; not in order, being a youth.

CHAP. XIV.

MY *Father is greater than me.* That is to say, in Majesty.

Moreover, he is greater than this bodily appearance, and by reason of the imbecillity of their minds, he said this to comfort them.

CHAP.

CHAP. XVII.

THat they might know thee the onely true God, and Jesus Christ whom thou hast sent. Theodorus expounds *Thee thee onely, &c.* of the Three persons. And *whom thou hast sent*, concerning the Son of man assumed; but he erred, for *Christ* is not the name of the Son of man, but of God-man.

And for their sakes I sanctifie my self. That is to say, I offer to thee my self a sacrifice, *to wit*, a separation and sanctification for them.

CHAP. XVIII.

AND they themselves entred into the Judgment Hall, lest they should be defiled when they were to eat the Passeover. This sheweth, That the Jewes had not yet eaten the Passeover on the morning of the *Friday*, and therefore they did not eat it on *Friday* Eve, as our Lord did eat.

CHAP. XIX.

FOR that Sabbath was an high day. For therein was the celebration of the Passeover, and therein was accomplished the Week of Fifty years, for the setting free of servants, and the reversion of Inheritances.

CHAP.

CHAP. XX.

Entred not in. Either he was afraid, or gave a difference of honour to *Simeon.*

My Father and your Father, my God and your God. That is to say, my Father by nature, and your Father by grace; and my God by grace, and your God by nature.

He breathed on them, and said, Receive the Holy Ghost. That is to say, he ordained them Priests, and only gave them authority of remission of sins, until they should be compleated in the upper room; and it is likely, that he disposed them to receive the Spirit afterwards in the upper room plenarily.

And they saw burning coals laid, and fish laid thereon, and bread. These he created of nothing, and not as before, when he fed the multitudes.

Neither the world it self, as I suppose, would be sufficient for the Books which should be written. That is to say, Man who is a little World would not have been sufficient to comprehend his Wonders, and to know the power of his Divinity: And men say, That these words are not the words of the Evangelist, but are as this, *The Angel at certain seasons moved the water.*

FINIS.

The Syriack Scholiast *his Reconciliation of Saint* Paul *and* James, *touching* JUSTIFICATION.

Translated by D. L. J. U. D.

JAMES II. Ver. 26.

Faith without Works is dead.

THis is not contrary to that of St. *Paul*, who saith, *That a man is justified by the Law of Faith, and not by the Law of Works*: For St. *James* speaks of Faith subsequent unto Baptism, and *Paul* of Faith precedent to Baptism, as St. *Severus* makes it appear; for he who believeth, and is to be baptized, although he hath not good Works, is justified; but after he is baptized, of necessity good Works are required of him, and both of them refer the matter unto *Abraham*. St. *James*, after he was Circumcised, and offered up *Isaac* upon the Altar. And *Paul*, before he was Circumcised, when he believed in God, and it was imputed unto him for righteousness in Circumcision, which is a Type of Baptism.

The

The Genealogy
OF
MELCHIZEDECK.

Tranſlated by *D. L.* J. U. D.

THis *Melchizedeck* was King of *Salem*, whoſe Father and Mother were not written in the Genealogies, becauſe they were not *firſt-born*; and he was of the ſeed of *Shem*, *Shem* begate *Arphaxad*, and *Arphaxad* begate *Melchizedeck*: And when *Noah* dyed, he gave Commandment unto *Shem* concerning the bones of our Father *Adam*, for they had them with them in a Cheſt when they departed from the Land of *Eden*, to this ſpiritual Land; and *Shem* went to the Cheſt, and took out the bones of our Father *Adam*, and ſealed the Cheſt with the ſignature of his Father, and ſaid unto his Brethren, *My Father commanded me to go and obſerve the original of Seas and Rivers*; and he ſaid unto the Father of *Melchizedeck*, and to his Mother *Jozvet*, *Give me your bleſſing to accompany me in this Journey.*

The

The Position of the Syriack Scholiast, *dogmatically declaring, That the Sin of a High Priest, is greater than a sin of the same kind, committed either by Prince or people, by him expressed in the Fourth Chapter of* Levit. ver. 3.

Translated out of the *Syriack Language*, by *D. L.* J. U. D.

IF the Priest that is anointed, do sin according to the sin of the people.

In the *Greek*, If the High Priest, he who is anointed, shall sin, so as to make the people to sin (*i. e.*) they imitating him, and offending in the same kind, the whole Congregation shall offer an Oblation, a young Bullock for his sin (*i. e.*) All the people when they offend offer the same Oblation onely, which the Priest did when he offended; and therefore it is said, That the transgression of him who standeth in an high place, ought to be reputed, as if it were the sin of all those who stand under him.

And if a Ruler shall sin (i. e.) *a Prince, he shall bring his offering a Kid of the Goats* (i. e.) his Oblation is less than that of the Priest, or that of the Congregation altogether; nor was he sprinkled with blood seven times, by reason of his *Prerogative of Honour:* And although *in some respects* the Prince himself be less than the Priest, and the people do far exceed him in number, yet he is greater than any one of the Congregation, and therefore every one of them offending offereth a Female, but he a Male kid.

The Opinion of Gregorius Syrus *concerning the Suns going retrogade ten degrees.*

Translated out of the *Syriack Language*, by *D. L.* J. U. D.

BY reason of the Suns return from the *West* to the *East* retrogade, the shadow return'd from the *East* to the *West*. And if these degrees be computed according to the number of the degrees in the *Zodiack* (viz.) 360. every fifteen degrees make up one hour of the 24. of the natural day; so that it is clear, that the addition was an hour and $\frac{1}{3}$ of an hour, *viz.* 20 degrees; for whereas the Sun went ten degrees toward the *East*, it must of necessity return ten degrees toward the *West*, before it comes to the place which it left.

Gregorius

Gregorius Syrus *his explication of the nature of* Jephthah's *Vow.*

Tranſlated out of the *Syriack Language*, by *D. L.* J U. D.

JEphthah was not commended for his Vow, becauſe he vow'd without diſtinction: *Whatſoever cometh forth to meet me from the gate of my houſe, I will offer it up for a burnt offering.* For what would he have done, if an Aſs or a Dog had come forth? Nor is he diſcommended for that he confirmed his Vow, and had a greater honour for the love of God, than for natural propenſions of mercy; nor was he forbidden, as *Abraham* was, that men might be reſtrain'd from the like indefinite vows.

Gregorius Syrus *concerning* Gideon's *Souldiers lapping the Water.*

Translated out of the *Syriack Language*, by *D. L.* J. U. D.

AND *the Lord said unto* Gideon, *every one who lappeth water with his tongue as a Dog lappeth, set them together* (i.e.) With those Three hundred, who by reason of their infirmity, were so wearied, that they could not kneel and drink, but moistned their tongues with their hands; God separated them, because oftentimes he sheweth his strength by the weak. And some men are of Opinion, *That by reason of their diligence, they made no stay to drink, but hastily lapped, and past by.* And as others will have it, *Every one of them had but one hand, and therefore they could not lap.* But this sense is not to be admitted of, because a little after it is said concerning them, *They took Lamps in their left hand, and Trumpets in their right hand to sound, and they cryed, The Sword of the Lord, and of* Gideon. And according to our Opinion, hereby are signified the Saints, who make use of their appetites onely in necessity.

The

The Letter of *Abgarus* King of *Edessa*, to our *Saviour Christ.*

Translated out of the *Persian Language*, by *D. L.* J. U. D.

I *Have heard of thy Holy Life, and of the Miracles which Thou hast wrought, and how the* Jewes *are treacherously bent against Thee, and that they have a purpose to put Thee to death: I shall know my own felicity, if Thou art minded to come into this Land; and I promise to give Thee a moyety of my Kingdom, and I shall conform my life unto Thee, if Thou wilt honour this Territory.*

The Answer of Christ to the Letter of *Abgarus.*

I *Give thee Thanks for the desire thou hast to see Me, it is not convenient that I should go thither, I came for the sheep which are lost of* Israel; *it behoveth Me to remain with them, and to teach them, and to fulfill what the Prophets have written concerning Me; and when I shall ascend into Heaven, I will send one of my own Disciples, who shall teach thee the way of peace, and shall cure thee of the disease which thou hast, in my Name.* Let God be Keeper.

PILATE to TIBERIUS CÆSAR *concerning* *CHRIST.*

Translated out of the *Greek* by *D. L.*

SInce that the wonderful Resurrection and Assumption of our Saviour into Heaven, have been taken notice of by many; and for that it hath been the ancient custom of Nations to signifie new Occurrences unto those who are chief in Authority, lest they should remain ignorant of any thing which happened, therefore it is, That *Pilate* hath communicated unto King *Tiberius* those things which have been publish't concerning the Resurrection of our Saviour from the dead through all *Palestine*, with the addition of some portentous things which he heard concerning him; and how that after he arose from the dead, he was by many believed to be God. It is said, That *Tiberius* referr'd this matter to the Senate, and that the Senate rejected the same, because they had not first approved of it, for according to the ancient Custom, No man could obtain Divine honour, but by the Sentence and Decree of the Senate; and that was done truly for this cause, for that the salutary Doctrine of the Gospel had no need of humane approbation or commendation: But this matter concerning our Saviour being rejected by the *Roman* Senate, after it was referred unto them, *Tiberius* keeping his former Opinion,

Opinion, entertain'd no absurd Thoughts concerning *Christ*. These Things, *Tertullian*, a man well exercised in the *Roman* Laws, and celebrated among the most illustrious of *Rome*, sets down after this manner *verbatim*, in his Apology for the Christians, which he wrote in the *Roman* Tongue, but Translated into the *Greek*. But that we may discourse how these Laws were made, it was an ancient Decree, *That none should be Consecrated for a God by a King, before he should be approved of by the Senate*. And this was for our sake, That the Divinity should be given you by a humane Decree; That unless God should please man, he should not be God; therefore it behoves man, according to this Decree, to be propitious unto God: for which reason, *Tiberius*, under whom the name of Christians came into the World when this Doctrine was related unto him from *Palestine*, where it began, communicated the same unto the Senate, and withall declared, That he was well pleased therewith; but the Senate rejected it, forasmuch as it had not been first approved of by them: yet he remained stedfast in his Opinion, Threatning death unto those who should accuse the Christians. This perswasion possest his mind by the dispensation of Divine Providence, and thereby the Doctrine of the Gospel being interrupted by no impediments, ran through the World.

Lentulus President of *Jerusalem*, to the Senate and People of *Rome*, Greeting.

THere appeared in our time, and yet remains, a Man of great Renown, called JESUS CHRIST, *who is called by the Nations* a Prophet of Truth, *whom his Disciples call* the Son of God, *raising the dead, and curing Diseases. A Man of a tall stature, comely, having a venerable Countenance, whom the beholders may both love and fear. The hair of his Head crisped, and curled, somewhat brown, and shining, falling upon the shoulders, parted in the midst, according to the manner of the* Nazarens, *having a smooth and clear Forehead, and a Face without wrinkle or spot, adorn'd with a moderate ruddiness, no fault can be found with his Nose or Mouth, having a thick Beard, and somewhat reddish, inclining to the colour of the hair of his Head; not long, but divided into two parts. His Eyes are lively and clear. Terrible he is in reproving; pleasing and lovely in admonition. Chearful, with reservation of Gravity, who was never seen to laugh, but to weep often; such is his composition of Body, having Hands and Members delightful to be seen. In Speech he is grave, of few words, and modest, beautiful among the sons of men.* Farewell.

Dionysius

Dionysius Syrus his Opinion concerning the Nature of the Sin against the *Holy Ghost.*

MATTH. 12. 31.

All manner of Sin and Blasphemy shall be forgiven unto men, but the Blasphemy against the Holy Ghost, &c.

PEradventure he terrified them, to the end they might be corrected; with many words ye have blasphemed me, ye have called me a Deceiver, a Devil, a Samaritan, a Transgressor of the Law, and have said, That I am not come from God: These things shall be forgiven unto ye; but, forasmuch as ye have blasphemed against the Holy Spirit, by whom I have cast out Devils, and Cured the Sick, and have said, That I did so by the help of *Beelzebub*, and have attributed Divine miracles unto Devils, *This Blasphemy shall not be remitted unto ye, neither in this World, nor in that which is to come.*

Object. *If Blasphemy against him shall be forgiven, and Blasphemy against the Spirit shall not be forgiven, therefore the Son is less than the Spirit, and how is Blasphemy against the Spirit irremissible? for behold the* Jewes, *who blasphemed against him, as also the* Macedonians, *who called him a thing made, when they believed and repented, obtained forgiveness.*

Resp. We Answer, That he doth not say that universally all Blasphemies against the Holy Ghost are irremissible, but unless they repent, they shall not be remitted unto them; and many who blasphemed against the Son, and did not repent, did not obtain pardon; and many who did blaspheme against the Spirit, and afterwards repented, have obtained pardon.

Moreover, He sheweth that Blasphemy against himself is of a lower degree, but Blasphemy against the Spirit is great and difficult. There might be some excuse for Blasphemy against him, because they saw him vested with a body, and he appeared to be a man; but the proof of the Spirit they took from the Scriptures, and the Prophets, who spoke concerning him, and therefore they were inexcusable; and according to what I said, ye are offended with me, because I am cloathed with flesh: but forasmuch as ye have not seen the Spirit so cloathed, but working miracles, wherefore do ye blaspheme against him?

Neither in this World, nor in that which is to come. For some men are Tormented here and there, as the *Sodomites*, and the *Jewes*, who were Tormented here in the Captivity, and in the other World, because they did not believe; and there are others who are neither Tormented here nor there, as the Apostles, the Martyrs, and *Job*: for although they suffered afflictions, yet whatsoever they endured, was not a punishment, but

but a colluctation with evil, and a tryal of integrity; for there is a difference between a punishment which proceeds from sin, and tryals which are permitted for proof of the Elect and Vertuous; for the one hardly receives remission of the sins which he committed, by the tribulation he endures, but the other obtains a Crown of Righteousness.

And there are some who are Tormented here, as Beggars and *Lazarus*, and he who took the Wife of his Father, and some there, as the Rich man; and it being certain that some are Tormented here, and some there, our Lord said, ***Neither in this World, nor in that which is to come.***

Moreover, He calls his body the son of man, that is to say, Whosoever shall blaspheme against my body, (saying) I came not from a Virgin, or that I did not descend from Heaven, or that my body hath not suffered truly, but in fancy, I shall forgive him upon Repentance; but he who shall blaspheme against the Divinity, working miracles, shall not be forgiven; for this is a sin accompanied with contempt, and is not made of poverty and delight; and although this sin may be remitted, as we said before, by Repentance, yet it is the worst of all sins.

DIONYSIUS SYRUS
CONCERNING
FREE-WILL,
IN HIS
Exposition on the Eighteenth *Chapter* of MATTHEW, *Ver.* 7.

Translated by *D. L.* J. U. D.

FOR *it is necessary that offences should come.* By the word *necessary*, he doth not take away the liberty and power which they have in themselves, but hath regard to the Scandals which by their own liberty and will they were to bring necessarily upon themselves, by reason of which they were to be condemn'd.

Again, He did not cast them under a constraint of fact, but foresaw that they were incurably sick, and of their own will were to produce Scandals, and therefore he said, *It is necessary*, forasmuch as they were to be the cause thereof; for if they had been unwilling, they would not have come.

But if it were necessary that Scandals should come, why doth

doth he denounce a Woe unto the World? We say, That as he abstain'd from the doing of some things as he was God, so being Man, he suffered passions, and did whatsoever became him; but because they were not the better, he denounces a Woe unto them: They were honoured, and were not the better; but when they were scourged, they were amended. And as a Physitian, taking care of his sick Patient who will not obey his commands, saith, Woe to such a man by reason of his sickness, which he increaseth by his own disobedience.

If it be necessary that Scandals should come, how is it possible that we should escape them? We say, It is necessary that Scandals should come, but it is not necessary that we should perish thereby; even as a Physitian saith, It is of necessity that such a man should be sick, yet it is not necessary that he should be destroyed thereby, who is forewarned thereof; and it is certainly known from hence, that there have been vertuous men who have escaped from evils and scandals; therefore that a man is destroy'd, proceedeth from his neglect.

If every man were upright, and no man should bring Scandals, this saying would be false, *It is necessary that they should come.* We say, That if they were to be upright, he had not said, *It is necessary*; but because he knew that they were not to be upright, he said, *It is necessary* (i. e.) *absolutely* *.

* *Omnimodò venient scandala.*

And wherefore did not he grant unto them that they should not be troubled with Scandals? We say, That of neglect they were scandalized, if destruction proceeded from the cause of Scandal, every man must necessarily have been destroyed; but if some escape, he who doth not escape, may repute himself the cause thereof.

Other-

Otherwise thus, *It is necessary Scandals should come.* Some men say, That these words are founded upon the passion and death of our Lord, for his death was necessary; this is clear from hence, That he said, *A grain of wheat, unless it fall into the ground and dye, bearth no fruit.* And *Paul*, that by his death, we vanquish him who had power; and if the vanquishing of death is necessary, so also is the death of our Lord, and Regeneration necessary. And we ought to know, That although the Passion of our Lord were necessary, yet the Actors and Authors thereof were not of necessity, nor did they unvoluntarily attempt the same, otherwise he had not pronounc'd a Woe against him by whom Scandals should come; and if according to their madness the Treachery of *Judas* was of necessity, who was the cause of his bursting and hanging himself?

Dionysius

Dionysius Syrus concerning the woman that had six husbands, *John* 4.

Translated by *D. L. J. U. D.*

GO *call thy husband* (*i. e.*) That he might partake of these spiritual Things.

I have no husband. She did not declare that she had a husband, because she hastned to decline her answer to his demand, and because she was willing to conceal the shame of the matter of Fact between her and her husband, and because she thought she spoke with a man who had not known secrets.

For thou hast had five husbands. He revealeth two secrets to her:

First, That he reckoned the five husbands which she had.

Secondly, In that he declar'd the Intreague between her and her last husband.

St. *Ephraim:* The five husbands which she took dyed one after another, and when she was reputed one, that had caused the death of her husbands, as *Thamar* seem'd to be unto *Judah*, she took a man to avoid the reproach of widowhood, that he might be a protector unto her without the use of marital commerce, but that he might onely bear the name of her husband, for she did not compell him to perform that office, inasmuch

much as ſhe was afraid leaſt he ſhould dye, but ſhe took care to avoid her reproach.

Others thus, This Woman liv'd an unclean life, and it ſeem'd the Husband which ſhe now had, ſhe did not take according to the Law, wherefore ſhe ſaid, *I have no husband*; not did ſhe take the five former husbands orderly, and openly, as appeareth from the admiration of the Woman, ſaying, *That which was known to none of the City, he being a ſtranger, hath he declar'd openly before all men.*

He is not thy husband. He ſaid ſo, becauſe he plow'd, and did not ſowe.

DIONYSIUS SYRUS
CONCERNING
HERODS
TAKING
His BROTHERS WIFE.

Translated by D. L. J. U. D.

MATTH. 14.

For Herodias *sake, his Brother* Philips *Wife.*

WHerefore did *John* prohibit *Herod* to take *his Brothers Wife*, whom the Law commanded him to take? *viz.* When the man dyed without sons, his Brother was to take his Wife, that he might raise seed to his deceased Brother; and this was the practice, for inasmuch as they had no hope

 of

of a Resurrection, they bent their endeavours onely for the acquisition of things appertaining to this life.

Philip had a Daughter by *Herodias*, who was also called *Herodias*, after her mothers name; for which reason, *John* prohibited him to accompany with his Brothers wife.

But *Herod* was not of the *Jewes*, but of the *Gentiles*, wherefore then did *John* reprove him? Because his Father, himself, and his Brethren, made shew, as if they would be reputed *Jewes*, and that they would be subject to the Law of God.

Josephus the Writer saith, That in the life time of his Brother he was so infatuated, as to commit Adultery with her, and that he separated her from his Brother whilst he was alive; and he injured his Wife the Daughter of *Arethas* King of the *Parthians*. His Father in-law made War against him, because he contemned his Daughter, and made a Strumpet of his Daughter in law; and it was by reason of her, that *Herod* lost his Kingdom, and was with her cast into Prison in *Bethany* a Town of *Galilee*.

Others say, That after the death of his Brother, he committed Fornication with her.

Others, That in the life-time of his Brother, he committed Folly with her, wherefore, and not for that she had a Daughter, he forbade him to take her, for a Female was not called Seed, nor did the Law prohibit a man to take the Wife of his Brother after his death.

It is not lawful for thee to take her. The Law in the Old Testament commanded to take the Wife of a deceased Brother, and this *John* was a Preacher of the New Testament, and therefore he forbade *Herod*.

Others

Others ſay, That becauſe he had polluted himſelf with *Herodias*, and with her Daughter, therefore *John* did prohibit him.

Others ſay, That the Prohibition proceeded from hence, that *Herodias* and *Herod* conſpir'd together, and cauſed *Philip* to be put to death. It's true, a Brother had power to take the Wife of a deceaſed Brother; but if he dyed having Sons, the Law did not permit his Brother to take his Wife, but a ſtranger, and this was to the end that Kindred of the *Hebrews* might be kept among themſelves, and multiplied, foraſmuch as they wanted hope of the Reſurrection, and a ſtranger was not to raiſe ſeed (*i. e.*) an heir.

Dionysius Syrus his Exposition on the *withering of the Fig-tree.*

Translated by D. L. *J. V. D.*

AND *he saw a Fig tree in the way, and came.* That he came to it, and cursed it, because there was no fruit thereon, the Evangelist wrote in respect of the Preaching of the Disciples; *Mark* saith, *For it was not the time of Figs*, for it was *Nisan*, when Trees yielded blossoms, and not fruit.

And he said, let there not be fruit on thee for ever. Some say, That he curst the Fig-tree, because it was a figure of the Law which had no fruit to offer unto Christ. Others, because it was a figure of the multitude: But we say, That there was fruit in the Law, and in the multitude, though not much; for behold, there were Twelve Apostles, and Seventy two Evangelists, besides *Paul*, and the *Jewes*, who believed in our Lord, who were all the fruit of the Law, and of the multitude.

But he dryed up the Fig-tree. First of all in respect of the Disciples, that they might understand that he was not destitute of power, but suffer'd of his own accord.

Second-

Secondly, In respect of the *Jewes*, that he might put them to shame; for if he had desir'd it in the time of his Passion, he might as well have dryed up them, as the Fig-tree, he therefore curs't it (as we said) that there should be no opinion taken up of his weakness as if he had dyed unwillingly, for the time of his Passion drawing near, it was necessary that he should shew his power to his Disciples and Crucifiers, yet he did not exercise the same upon men, because he was a lover of Mankind; and if he had shewn his power upon a man, it would have been thought that he had been dryed up by reason of his sins, and not by the power of his acting; he shewed his power upon that which was another mans possession, and it is from possessions or riches that an honourable life is associated with temporal esteem, but by a Tree, and from that Tree, which is of all other Trees most soft and moist, insomuch that when it is cut down, it doth scarce wither in a long time; and in that he dryed it up by a word of his mouth, he did shew unto his Disciples and Crucifiers his power, and that he suffered voluntarily. The Tree which *Adam* did eat of, was a Fig-tree, and therein was a retribution of Justice. This Tree, when Christ caus'd it to wither, the Owners thereof brought it to the City, and the Crucifiers took it, and thereon Crucified our Lord. Some men would have this signification in the Fig-tree, that it was called חטא as that which incited and invited *Adam* and his Issue to his fall, as if it had said, תי אנתי חוא לותי *i.e. Come thou even unto me*, because the Fig-tree was the Tree whereof they eat, and therefore our Lord caus'd it to wither, for that it had seduced *Adam* and *Eve*.

Others

Others ſay, That when the multitude cut down Branches from the Trees, and caſt them in the way, the Owner of the Fig-tree did not permit them to cut thereof, and therefore he caus'd it to wither.

Others ſay, Becauſe the *Gadarens* did not come to our Lord, he drowned their Swine, that they might come forth to him againſt their wills; ſo the Lord of the Fig-tree determined in his mind, that he wou'd not come forth to Chriſt, and therefore he cauſed the Fig tree to wither, that he might come forth againſt his will.

Others ſay, That when our Lord ſaid, *Deſtroy this Temple, and the third day*, &c. And again, Concerning the Temple of ſtones, *That there ſhould not be left a ſtone upon a ſtone:* That it was an expoſitory ſentence, and was confirm'd by the ſign of the drying up of the Fig-tree.

And ſtraightway this Fig-tree withered. *Mark* ſaith, That it withered in the morning, and we ſay ſtraightway, becauſe immediately it withered, as St. *Matthew* ſaith; and in the morning, the Diſciples ſay, that it was withered, as St. *Mark* ſaith.

And his Diſciples marvailed. Becauſe that in the Fig-tree he firſt ſhewed his power of inflicting puniſhment.

Dionyſius

Dionysius Syrus his Exposition, declaring sundry Opinions concerning *John* the *Baptists* eating of Locusts and Honey.

Translated by D. L. J. U. D.

AND *his meat was Locusts, and wilde Honey.* Some say, That he calls *Locusts* the honey which we eat, for the Wilderness of *Siphim* is hot, and there were continually produced therein *Locusts* and *Bees*, which yielded honey. Others say, That they were Roots, which he pounded and mixed with honey, and did eat thereof. Others say, That it is written in some Greek Copies, *That he did eat sweet Roots, and dwelt in the Desert.* The Translator out of the *Greek* into *Syriack*, from the similitude of words, thought that his meat was *Locusts*, and *wilde honey*. Others, That in the Διατεσσαρων (i. e.) *of four*, it is written, That his meat was milk and wilde honey, using milk in his childhood, and honey when he came to the stature of a man. As others will have it, they are moist and tender Roots, like unto אסטאפלין and not very pleasant. And some call them קמסים And others קמצין: Some say, That they are Roots called קיחא which in shew are like unto *Locusts*, but in taste sweet as honey. Others say, That they are sprouts of Plants, and that this honey is

bitter which wilde Bees make. Others say, That a *Locust* is a winged creature, and that the honey was natural, which by reason of the warmth of the place, and the mixture of the Air, is continually found therein.

Moreover *Isiodor* the *Presbyter* saith, They were not *Locusts*, but somewhat of the inwards of Cotton, or the fruits of Thorny Cotton, like the tender tops or buds which proceed from the branches of Plants. Others say, He calls Preaching his meat, and nameth it *Locusts*, because it carries (as it were upon the wing) those who profess Christ; and he calls it *Honey*, because whatsoever he preached was sweet, as Repentance, and the Kingdom; for it is the custom of Scripture to call Doctrine by the name of meat, according to this, *He hunger'd, but not after bread.* Others think, That *Locusts* signifie the *Pharisees* and *Sadducees*, who were evil, as a generation of Vipers, and Serpents, vomiting gall, whom he converted by his Doctrine, and caused them to ascend into Heaven, and purified them as *Locusts*, who were pure by the Law. And by *Honey*, he signifieth the *Gentiles*, who were Fountains flowing with the bitterness of ungodliness and wickedness, and his Preaching converted them, and made them Fountains flowing with Truth, and sweetness of conversation. *John* was grieved with three afflictions or difficulties. *In his meat*, forasmuch as he did eat *Locusts*. *In rayment*, for that he was clad with hair. *In a house*, inasmuch as he dwelt in a desolate Wilderness; and these things he suffered for God and the Kingdom, and that he might be an example to others who were to succeed him, that they might tread in his steps.

Dionysius

Dionysius Syrus concerning the Darkness over the Earth, when our Saviour was Crucified, mentioned *Matth.* 27.

Translated by D.L. *J.V.D.*

FROM *the sixth hour there was darkness on the whole earth, until the ninth hour.* This was, That the *Jewes* might understand that Christ was he who caused the darkness in *Egypt*, for there was darkness when the Legal Passeover was to be slain, and here also was darkness when Christ was slain on the Cross. And that it might be known that he who was the Creator of all things was Crucified, therefore the Creatures lost their light; and that the Prophesie of *Zachary* might be fulfilled, *The Sun shall be darkned at Noon-day.* Concerning the Eclipse of the Sun, it is most true, That on the Thirtieth of the Moon the Sun groweth dark on the day when they * both come under the same sign of the Zodiack; and although it comes to pass that the Sun and Moon be Eclipsed twice a year, yet is the Sun but for a smaller space Eclipsed; nor is it darkned, but seems onely to us as if it were darkned, it being undeprivable of light; nor is it everywhere discernable that it is Eclipsed, but in certain places, and chiefly at the * length of years: for when the Sun cometh to one of the Circles which are called the *darkning Limits*, and is placed directly behind the Moon as to the Circle called the Ecliptick, the Moon then being under the Sun, it is said to be obscured; but when the Moon is Eclipsed,

* *New Moon.*

* *Perhaps he means the period of 19 years.*

psed, the cause thereof is, that it is placed in the Circle (*viz.*) *the darkning Limit*, and the shadow of the earth (*viz.*) the extension thereof doth not permit the light of the Sun to shine on that place of the Circle where the Moon takes its course at that time, and it is obscured on the sudden, and having passed beyond that place, it again borroweth light of the Sun; but in the time of Crucifying our Lord, the contrary happened in matter of Fact, for the Moon was not onely not in conjunction with the Sun, but also removed therefrom the space of the Hemisphere, which was the measure of the Suns course which it runs in One hundred and eighty days, and Sixty five minutes, and Fifteen degrees (*i. e.*) dayes, and half of the Circle, and this was declarative of the Majesty of him who was Crucified; and because the Lord of Lights was hung upon the Cross, therefore they said, and this darkness hath three properties differing from natural computation: First, That it was in the Full of the Moon. Secondly, That it lasted the space of Three hours. Thirdly, That it prevailed over all the earth. And all the *Greek* and *Caldean* Philosophers who were in *Caldea* and *Egypt*, wrote, *That one of the Trinity suffered that day.* And this agreeth with what *David* said, *The Kings of the earth arose (i.e.)* from their Thrones, *and wondered at the sign that hapned:* For this darkness was like to that in the beginning of the Creation, all the earth did put on mourning for its Lord, the Sun being cloathed with Cypress, and the Moon grew red, and became as bloods and though it were not the time of her * birth, it suddenly appeared in the *East*, and ran impetuously to the *West*, and associated her self with the Sun, and they both sate in mourning, as good servants that are afflicted for the evil which befalls

their

their Masters. Moreover, it is evident, That the darkness when Christ was Crucified, was not an Eclipse; and it's evident from these demonstrations, An Eclipse doth not continue Three hours, but this was a darkness of Three hours. Moreover, An Eclipse is not over all the earth, but this darkness was over all places of the earth; and a Solary Eclipse happeneth on the Thirtieth day of the Moon, but this darkness was on the Fifteenth of the Moon, when the Sun was removed from the Moon half its course (*i.e.*) One hundred and eighty dayes [of the Suns motion] and stood in the midst of the Sphere of the Firmament. Concerning the Eclipse of the Sun, and of the Moon, and the natural cause of their effects, we have spoken at large in the Book of our Epistle in the Tract concerning Faith, and the nature of things intellectual and sensitive, which is called a Book of the Doubts which I have made.

Dionysius *concerning the Majesty of* CHRIST.

Translated by D. L. J. U. D.

HE *shall be great.* In other Copies, *And he shall be called the Son of God.* The Hereticks say, *That afterward he was to be great.* Against whom we say, That he was not newly called the Son of the most High, nor was he magnified; but he was naturally Great, and this which was said, *That he shall be*, and *shall be called*, signifieth, That he was to be revealed, and made known, for those things which were to be when they were not, differ from such things as had a

being, and were concealed, but afterwards were to be revealed. And this word *Great*, signifieth as much as that he had Majesty, and that it was to be revealed, according to that, *I have made known thy Name to the sons of men*; not that he had not been, but that he was from Eternity; and not that the Father had not been truly, or that he was not called Father, did he manifest him unto men eternally, but that he was eternally a Father, and was hidden. By this then that *I have made known*, he saith, as much as *I have revealed unto them thy Name*; and this is like unto that which is written in *Isaiah*, *That he shall be called the Lord of all the earth*, not as if he had not been Lord from the beginning.

And if they say that he was newly call'd, this will convince them that he is the power of the Highest, and the power of the Highest is more intimate, and of more affinity with the Father, than this, *That he is the Son of the Highest*, for many are call'd the sons of the most High, according to that, *Ye are all the sons of him who is on High*, but these are never call'd the power of the most High. Again, we say, That whatsoever is the Father, the Son is also; and whatsoever the Father hath, the Son hath, except the peculiar proprieties (*viz.*) the personal indications (*i. e.*) that the Father is the cause, and the begetter of the Son, and the Son is the effect, and that which is begotten of him, and whatsoever is the Fathers, is the Sons also, except propriety; therefore as the Father hath naturally sublimity, and goodness, and the Godhead, and Life, and Majesty, so the Son hath, for he is his natural Son; but because he was conceived, and was made man in the flesh, it hath been said concerning him, *That he shall be great*; and this was his Exinanition in Truth, That what

what he was naturally, was said that he was to be, and that he was called so, and assumed it, and this, *That he shall be glad*, is like to this, *That he was*, according to this, *Of her was born Jesus, who is called Christ.* Here these words, *That he shall be called*, are synonymous with to the words, *That he is*, and *every one that teacheth, shall be called Rabbi*, and *every one who shall break one of the Commandments, shall be called least*; for as these things were called so, so they were indeed.

Dionysius Syrus his Description of the *Roman Government* in *Judæa.*

Translated by *D. L. J U. D.*

THE *Romans*, after they had subdued the *Jewes*, and had made them Tributary, they set up *Herod* King over them, who slew the Children; and when he dyed, and was ejected for his offence, *Tiberius Cæsar* divided the Region into four parts, and in one part of *Judæa* he placed *Pilate*, and over the Region of *Galilee Herod*, and over the Region of *Heturia* and *Troconia*, *Philip* the Brother of *Herod*, and over the Countrey of *Abilene*, *Lucinius*, and every one of these four Governours was called *Tetrach* (*i. e.*) Governour of one of the four parts. Others say, That the Kingdom which *Herod* govern'd, and after him *Archelaus* his son, did *Tiberius* divide into four parts, and the Region of *Galilee* he delivered unto *Herod*, and the Region of *Heturia* to *Philip*, and over the Countrey of *Troconia*, he

he placed a man whose name is not mentioned in writing, and when he offended, he was ejected from his Government, and the Countrey was conveyed unto *Philip*, wherefore his name is not written; and over the Countrey of *Abilene*, he established *Lucinius*, and these four were called Kings, but *Pilate* exercised the office of a Governor in *Jerusalem*, and the places adjoining; and although he was less in power than those four, yet he was not subject unto them, he exercised the Government, administring Justice, and raising of Money, accordiug to the Prerogative of Kings, according to the degree of *Muphties* among the *Persians*. *Pontius Pilate* is expounded *right hand*, or *one of these five*, for [illegible], signifieth *five*, or he had two names (*i. e.*) *Pontius* and *Pilate*, or he was of the Countrey called *Pontius*.

Herod in Galilee. It was this *Herod* who put *John* to death, and in whose dayes Christ suffered; he was not the same who slew the Children, he begate *Herod*, who was sirnamed *Agrippus*, he governed those four parts, and in his dayes the *Romans* came and undermined the Temple, and the Kingdom of the *Jewes* was abolished; *Titus* onely undermined and burned the Temple, but *Domitian* his Brother when he Reigned, he subverted the stones, and thereof built an Idol Temple.

Dionysius

Dionysius Syrus his Exposition concerning the *Tax* made by *Augustus*.

Translated by *D. L.* J. U. D.

There went out a command from Augustus Cæsar. Augustus was the proper name of this King, but the name *Cæsar* was a common name; for every King who was set over the *Romans* was called *Cæsar*, even unto this, as the King of the *Egyptians* was called *Pharaoh*, and of the *Persians Kosro*, and this *Cæsar* governed the *Romans*, the *Egyptians*, the *Hebrews*, and the *Assyrians*. The Command went out, That the inhabited World should be Taxed, because he was desirous to know the number of men within his Jurisdiction, according as *David* sent *Joab*, and numbred the people. Others say, because he was willing to send every one into his own City and Countrey; but these opinions are not the likeliest to be true, but that which is most probable, is, That he was willing to raise Pole-money, which is manifest from that which *Gamaliel* said in the *Acts of the Apostles*, *That* Judah *of* Galilee *arose in the dayes when men were taxed for Pole-money, and there was not another tax neither before nor after that*. And St. *Ephraim* in his Exposition testifieth as much, and Christ was born in the time of this Tax, and he excited this King thereunto, though he were unworthy, as he did unto

unto *Balaam*, and the *Wise men*, that *Joseph* and *Mary* coming up from *Nazareth* to *Bethlehem* might there be Taxed, and our Lord be born there, to fulfill the word of *Micah*, *Thou Bethlehem, &c.* And that the *Jewes* might not contend and say, That he was not Christ, neither of the Lineage of *David*, therefore he ascended thither; and he was born in the Forty third year of *Augustus*, and the Thirty third of *Herod*. *Augustus* is expounded an arising, brightness and splendor, and Christ is the splendor of the Father, and did arise from on high. *Augustus* had not yet governed Sixteen years, and Christ unto whom he was Type, hath no end of his Kingdom. And if *Cæsar* Taxed them for Polemoney, Christ also said, *Give unto* Cæsar *that which is Cæsars.* And if it were to know how many men were within the compass of his Jurisdiction, Christ also, in regard of the Providence he hath over us, said, *The hairs of your heads are numbred*; and if it were for the return of every one into his own Countrey or Region, Christ also brought forth Souls out of Hell, and caused them to return unto their former place.

And it came to pass in those dayes. Not in those wherein *John* was Nursed up until the day of his Proclamation, in those dayes Christ was Thirty years old: Neither in the dayes that *Elizabeth* brought forth, for then *Mary* had conceived Three Months; but *dayes* he calls in this place, the dayes after *Elizabeth* brought forth.

FINIS.

The Armenian Creed.

Translated out of that Language *by* D.L. J.U.D.

WE profess and believe with a sincere heart, God the Father, not made nor begotten, and without beginning, the Begetter of the Son, and Fountain of the Holy Ghost.

We believe God the Word, not made but begotten, and having a beginning from the Father before the world, being not after nor younger than the Father; the Father being Father onely, and the Son Son onely.

We believe the Holy Ghost not made, eternal, not begotten, but proceeding, coessential with the Father, and equal in glory with the Son.

We believe the Holy Trinity, One Nature, One Godhead, not Three Gods but One God, One Will, One Kingdom, One Authority, Creator of all things visible and invisible.

We believe the Holy Church, the remission of sins, the communion of Saints.

We believe that One of the Three Persons, the Word God, begotten of the Father before the world, descending in time, took of the blood of the Virgin *Mary*, the Mother of God, and united it unto his Godhead; was Nine moneths contain'd in the Womb of an uncorrupted Virgin, and that he was perfect God, and perfect man, with soul, mind, and body; One Soul, and One Person, compos'd in One Subsistence.

God was made Man without mutation, without con-

confusion, without seed of Conception, of incorrupt Nativity. There is no beginning of his Divinity, nor end of his Humanity; for Jesus Christ yesterday, and to day, and for ever.

We believe our Lord Jesus Christ convers'd on earth; and that after Thirty Years conversation here, He was Baptized, the Father testifying, *This is my well-beloved Son*, and the Holy Ghost descending as a Dove. That He was tempted of Satan, and that he assiduously preached Salvation unto men. That He laboured in Body, and suffered in wearinels. That he was hungry and thirsty. That He afterward voluntarily came among his enemies. That he was Crucified, and Dyed in his Body, but lived in the *Divinity*: He preached unto souls, and took Hell captive, and free'd the Spirits. After Three dayes he arose from the Dead, and appeared to the Disciples.

I believe our Lord Jesus Christ is with the self same Body ascended into Heaven, and that he sits on the Right Hand of the Father. Moreover, That He is with the same Body, and with the glory of the Father, to judge the living and the dead at the Resurrection of all men. I believe also a retribution of Works, eternal life for the Just, and eternal torment for Sinners.

FINIS.

INTRODUCTIO
DIONYSII SYRI
IN
EXPOSITIONEM SUAM
QUATUOR EVANGELISTARUM.

Per DUBLEIUM LOFTUSIUM J. U. D.
in Linguam Latinam versa.

DUBLINII,
Et prostant venales apud *Josephum Wilde.*
M.DC.LXXII.

Virtute quidem & auxilio sanctæ Trinitatis in essentia æqualis, Patris & Filii ac Spiritus sancti, unius veri Dei, exorsi sumus scribere explicationem Evangelii colendi & sancti è quatuor sanctis Evangelistis Matthæo, Marco, Luca & Johanne *collecti, quam edidit sanctus Dominus* Dionysius (*viz.*) Jacobus *filius Crucis, qui secernens eam quasi in Sectiones, ab omnibus libris Expositorum ad instar flabelliferi divenit.*

Caput primum ipsius Sancti prænominati.

ABsolutâ explicatione Legis antiquæ & Prophetarum (Frater noster) prout expedire visum est, breviter stiloque quem potui adhibere simpliciore, novam aggressi sumus (*i.e.*) Evangelium, *Actus Apostolorum*, necnon *Pauli Epistolas*, ea mente, ut eandem simili modo tractemus, de propriis tamen nostris nihil dicturi, sed Expositorum innitentes fundamento ædificium spirituale & animæ proficiens struximus. Cum autem intuiti fuerimus & exploraverimus explicationem Evangelii, quam ediderunt ipsi quorum nomina sum recitaturus (*viz.*) Dominus *Ephraim*, & Domi-

nus *Johannes* & *Cyrillus* insuper etiam *Moses Bar Cepha* & *Johannes de Dara*, cum non modica aliorum Doctorum Caterva, & nobis videatur omnino impossibile omnes eorum Expositiones in uno libro coacervare, nè ita ultra justam produceretur mensuram hujusmodi Tractatus ut ei non sufficeret librorum & Schedarum multitudo, Nobis visum est omnium istorum Expositorum sensum in Compendium deducere, nec non longitudinem & latitudinem verborum, quibus usi sunt, in quantum poterimus contrahere; & hæc est instituti nostri ratio, nè auditores nimis longa gravet oratio, non aliter ac repletio & nimia cibi quantitas ventrem, & ut pigri & negligentes expergiscantur ad studium & lectionem moderatam & ad auditionem contractam & brevem, tu verò, horum diligens, cum auditoribus & auscultantibus preces fundito assiduas pro *Dionysio Alienigena*, *Jacobo* (scilicet) *Exiguo* & servo Dei, ut per potentiam *ejus* id faciam, quod fuerit requisitum, & non respondeam interroganti vel roganti confusus, & in principio quidem minutè Scripturi sumus potestatem & sensum absconditum secundum Capitula quæ ordinârunt Doctores qui olim Expositiones ediderunt.

Caput Secundum.

DUobus modis constat hominibus esse Deum, è natura & è Scriptura: è natura, quia insitum est hominibus, quòd sit Deus & quòd sit omnium rerum Creator, probationibus etiam rationalibus & naturalibus innotescit quòd sit Deus. Duo sunt nomina unum æternum, alterum temporale, æternum significat illud quod incipit & non desinit sicut Angeli: aut id quod non incipit sed desinit sicut cogitatio Dei de Creaturis:

aut

aut id quod nec incipit nec desinit, quod est Deus. Nomen verò temporale significat id quod incipit & desinit; propterea notum est Deum esse ex hoc, quod hic mundus sit temporalis & creatus, hic mundus est corpus & corpus non est æternum, ergo hic mundus non est æternus, præterea, mundus circumseptus est & habet terminos, est etiam compositus & sensibilis & in partes divisibilis, & incidunt ei mutationes, capax est etiam accidentium & in se habet contrarietates, & circumscribitur spatio & loco, illud verò cui hæc omnia impugnant non est æternum, & illud quod non est æternum temporaneum est & creatum, & habet Creatorem qui est æternus, & hic est Deus qui nec incipit nec desinet, dein dicimus quòd est Deus, sicut quando aspicimus domum intelligimus fuisse Machinatorem qui condidit eam, etiamsi non adsit, similiter dicendum est de Cathedra & de navi, sic etiam nos aspicientes Creaturas intelligimus Deum qui eas creavit, iterum ex eo quòd mundus conservatur & permanet, non obstantibus quæ ei insunt contrarietatibus, intelligimus quòd sit Deus qui eum conservat & cujus potestate fulcitur mundus.

Caput Tertium.

VNicus est Deus & non plures secundum Ethnicorum stoliditatem: & constat ex hoc quòd unum non dividitur, duo verò aut plura dividuntur, Deus igitur non dividitur: Unum igitur quatenùs unum non est divisibile, iterùm unum non cadit sub numero duo verò aut plura sub numero cadunt, Deus non cadit sub numero ergo est unus, Notum est porrò quod Deus unus est & non plures, ex eo, quòd completus & perfectus est in potestate in bonitate & justitia, ubi enim non est

muta-

mutatio, unum est quod cognoscitur, ubi verò est mutatio plura esse dicuntur.

Caput Quartum.

INtroductio ad hoc, ut dicatur, quod hic Deus unus sit tres personæ: & hoc inde constat quòd Creatura ex duobus suppositis sit constituta, uno simplice, altero composito (*i. e.*) ex materia & forma; Et Deus non est una persona, nè sit diminutior Creaturis, neque duæ personæ solùm, nè adæquetur Creaturis, est verò tres personæ ut sit superior Creaturis, quatuor non est, nè daretur πολυθεότης seu Deorum multitudo, dein verò de Angelis aut hominibus quorum unusquisque est vivens & loquens (*i. e.*) cui sit verbum, & Spiritus, etiamsi sit persona, non dicitur quod verbum unius vel Spiritus alterius sit persona, Pater est causa, & Spiritus causatum, causa verò tripliciter dicitur, est enim naturalis, opificialis & materialis, homo est causa naturalis filii qui genitus est, opificialis qui conficit vel fabricat arcam, Deus verò est causa naturalis filii qui ab eo æternè genitus est, & Spiritûs qui ab eo processit, est insuper causa opificialis scilicet efficiens (*i. e.*) Creaturarum quas creavit, si verò pater sit causa naturalis filii & Spiritûs propterea tres est personæ.

Caput Quintum.

COntra dicentes, quòd Deus non generatur, dicimus, quòd non referimus humanam generationem ad Deum, sed Deus genera vit filium & protulit Spiritum ab æterno, citra tempus, passionem & decretum,

prout

prout nascitur verbum ab intellectu & prodeunt radii à Cælo, cum generatio ejus longè sit eminentior generatione Creaturarum.

Caput Sextum.

VErbum porrò Dei non simile est nostri: nostrum enim est corruptibile, Deus verò est æternus, & verbum etiam ejus æternum est, *in æternum es tu Domine & verbum tuum stabilitur in Cælo.* Spiritus apud Deum, persona seu subsistentia est vivens & operativa, & non se habet ut Spiritus & halitus noster qui exit foras & cum verbo perit, neque est persona, sed dissolvitur, insuper verbum nostrum exit cum lingua & voce & dissolvitur in aërem, verbum verò Deus stabile est secundum hoc, *per verbum Domini facti sunt Cœli*, Spiritus noster aër est, sed Spiritus Dei non est hujusmodi, sed est persona stabilis (sicuti dicitur) *per Spiritum oris sui facta sunt miracula.*

Caput Septimum.

DE *lapsu Satanæ.* Sicut enim unà cum saxo separato à summitate montis, & è pondere suo in profundum projecto, cum alia casu suo pertigerit, saxa descendunt multa, quæ ei non compinguntur sic & virtutes aliæ (Dæmones scilicet) quia non fundatæ fuerunt per earum voluntatem in bono, ex libertate earum una cum Diabolo descenderunt in peccati profunditatem.

Caput Octavum.

Q*Uapropter fuit homo creatus?* Dicimus minimè convenisse fieri lumen, absque spectatore, vel gloriam sine testimonio, vel bonitatem absque deliciis, & propterea creatus fuit homo ut gauderet iis, & fecit eum Deus ad suam similitudinem, quia fecit eum rationalem & Dominatorem Creaturarum, sapientem, & quia libertate donatus fuit: imò ad similitudinem suam quia diligebat bona & virtutem misericordiæ colebat.

Caput Nonum.

C*UR Satanas invidit Adamo?* Invidit ei quia observasset pulverem honorari cum imagine Dei, & cum eum destruere non potuerat, obtulit ei consilium non aliter ac ille qui lampada præ flammæ suæ validitate extinguere non potest, immiscendo oleo aquam, lucem ejus extinguit, sic per consilium Serpentis extinxit seductor beatitudinem, & vice justitiæ ortum est peccatum.

Caput Decimum.

C*UR homo mutatus est à bono in malum?* Dicimus ex voluntate sua, similis est enim ei cujus oculi clauduntur, qui tempore meridiano invenitur in tenebris,

bris, oculum enim fecit Deus, & non cæcitatem, visum quidem creavit, non tamen, ut videamus vel non videamus, sic etiam monstravit virtutem & monuit nos de elongatione à malo.

Caput Undecimum.

SED *quum noverat quidem Deus hominem casurum, quare creavit eum?* Respondemus quod Deus in beatitudinem creavit eum, id verò quòd cecidit, infirmitas & iniquitas, & mors è voluntate sua fuit, & postea exortæ sunt decidui rebelliones contra rectitudinem per am voluntatem: sicut radices decoctæ sanum reddunt corpus & quemadmodum vasis figulini plumbo completi & postea fracti creta, de novo reficitur quando liberatur plumbo, sic suscitat in resurrectione Deus corpus quod corruptum est quando liberatur à plumbo, scilicet à peccato, & quum noverat eum casurum noverat etiam ab æterno seipsum venturum & liberaturum eum & inspiraturum eum ut priùs.

Perscrutatio Duodecima.

QUare *incarnatus fuit filius & neq; Pater neq; Spiritus?* Respondemus ne vitiarentur proprietates personarum: Pater ipse genuit, Filius natus fuit, Spiritus verò prodiit: Filius cui proprium fuit generari ipse natus fuit & incarnatus, verbum insuper natum fuit à Patre sicut verbum nostrum ab intellectu, & sicut verbum nostrum obsignatur & incorporatur in Charta, non tamen intellectus qui protulit illud, neque halitus

 iste

iste à quo prodiit, sic etiam & verbum incorporatur, non tamen intellectus, pater, neque Spiritus iste qui à patre prodiit.

Caput Decimum tertium.

NON voluntas Dei permansit in virgine, sed verbum Deus, dicit enim *Johannes* quòd verbum caro factum est, & habitavit in nobis, & *Paulus* etiam, *misit Deus filium suum & factus erat ex muliere.* Iterum *de filio ejus* (loquitur) *qui natus fuit in carne*; dum per illud quod natus fuit in carne, monstrat quòd aliam generationem habuit æternam: & *Gabriel* etiam *virtus excelsi habitabit super te* (i. e.) verbum Deus, erubescant igitur Hæretici dicentes quòd voluntas ejus solummodò habitavit in Virgine.

Caput Decimum quartum.

QVomodo dicit Scriptura quòd descendit verbum, & habitavit in Virgine, & misit Deus filium suum & factus est? Dicimus non quasi migravit è loco in locum vel quòd reliquit locum unum & accessit alterum quod proprium est corporibus & rebus definitis, sed quòd ipse qui fuit absconditus revelatus fuit in carne, & invisibilis visus fuit, & sicut radii solis ingrediuntur fenestram domûs quæ repletur iis, sunt tamen in Cœlo in mari & in domo quam ingressi sunt & in omni loco, sic & verbum, quando habitavit in Virgine erat in Cœlo, & in Virgine, & in omni loco sed vocabulum *Ubi* competit corporibus non verò Deo.

Investigatio

Investigatio *Caput Decimum quintum.*

Q*Uomodo unitum fuit verbum carni absque eo quod inquinaretur vel reciperet turpitudinem?* Dicimus quòd sicut hodiè contingit omnibus infantibus qui eduntur utero hominum & brutorum, sordemque habent & non inquinantur ab eo; similiter & verbum quando habitabat in Virgine. Dicimus insuper quod Deus æquè appropinquat & distat à Cœlo & Terra omnibusque creaturis, & si aliquibus appropinquando expolitus, aliisque inquinatus esset, potestas & natura ejus videretur composita, spiritualia etiam superiora sunt sordibus corporalibus, Angelus enim quando accedit sordes putridas, non inquinatur neque anima offenditur ex inquinatione corporis, nequè sol fædatur dum transit per turpitudines, neque ignis recipit à pabulo qualemcunque inquinationem, si vero spiritualia & visibilia ita se habent quanto magis non inficitur è sordibus Creator, imo sanctificat & purgat uterum.

Objectio *Caput Decimum sextum.*

S*I unitum fuit carni nostræ, passum est mutationem.* Respondemus, Quemadmodum Sol non mutatur quando ministrat hominibus æstate & hieme, neque minuitur; nec mutatur Doctoris scientia balbutiendo cum pueris, nec anima, quando unitur corpori, nec ignis ferro conjunctus mutatur è sua natura, ita etiam non mutatum fuit verbum quando carni fuit unitum.

Objectio *Caput Decimum septimum.*

Q*Vare non salvavit nos per Angelum vel Legatum? sed per seipsum.* Dicimus quòd non fuit possibile ut per creaturas servaretur humana natura, sed per Creatorem, sicut vas vitreum, quando frangitur, non accommodatur per Architectum vel fabrum, sed per Vitriarium qui id confecit, sic etiam & nos quando incidimus in peccatum, impossibile est ut alius quisquam nos restauret, nisi Deus qui nos creavit; iterum neque redemptionem per Legatum effecit, ne adorarent errantes nuncium Prophetam vel Angelum qui fuerat mittendus.

Caput Decimum octavum.

Q*Vare ab utero exiit verbum per Nativitatem?* Dicimus uterum esse membrum præstantissimum, etenim res est certa, quod omnis homo in eo figitur, quia quotidie morimur, & uter contra mortem contendit, propterea fuit congruum ut ex utero, qui contendit cum morte Deus prodiret; & quemadmodum qui vas à sordibus vult completè absolvere, totum abluit, similiter fecit Christus, quia principium eorum qui nascuntur à ventre & utero est, finis vero est mors, medium vero inter principium & finem intercedens, est vita: per ista tria transiit verbum, per uterum scilicet per vitam & per mortem, ut auferret maledictionem propter transgressionem mandati denique non est in hominibus membrum abominabile, sed omnia æquè sunt honoranda.

Caput Decimum nonum.

Q*Uare incarnatum fuit verbum?* Respondemus, In gratia sua creavit hominem, & quando peccavit, per gratiam suam eum servavit, descendit enim & fuit incarnatum ut eum redimeret: quomodo verò factum est homo, monstrat Apostolus, *Quia filii participes fuerunt sanguinis & carnis, ipse quoque similiter*, filios vocat animas, quod pro more Scripturæ est hominem à parte denominantis; secundum hoc *descendit cum septuaginta quinque animabus*, & sicut unitur anima corpori & facta est una cum eo naturâ & personâ, sic verbum unitum fuit carni animatæ, ideo factum est homo ut per mortem ejus destrueret Diabolum: insuper hoc velamine colluctatus est cum Satana, & superavit eum, quia ipse operculo Serpentis vicerat hominem.

Caput Vicesimum.

Q*Uomodo non læsum fuit per Incarnationem?* Respondemus, quia hujusmodi habuit virtutem ut majestate sua remanens, fuerit incarnatum, absque eo quod perderet propriam suam majestatem, & sicut Rex quando dignatur consuetudinem habere cum suis Ministris non lædit suam auctoritatem, neque vir si se tradiderit ligandum debilioribus, dicitur, quòd virtus ejus defecerit, sic quidem non læsus fuit Deus per exinanitionem sed superavit passiones per ejus exinanitionem, fuit etiam in inferno, non tamen læsus per tristitiam, in Sepulchro etiam & non passus est corruptionem, in Gehenna etiam fuit, non tamen ab æstu ejus fuit consumptus.

Objectio

Objectio Caput Vicesimum primum.

QUare cum incarnatum fuerat verbum, per mortem servavit hominem & non ex authoritate & mandato? Dicimus quòd justum fuit verbum, & quatenùs justum, non vi ducturum erat hominem, potuit quidem vi convertere omnes homines, sed non defraudaturum erat libertatem, neque vi ducturum proprium arbitrium, propterea non imperio servavit; sed per verbum justitiæ, quum enim ausus fuerat Satanas objicere contra Christum qui fuit peccati expers, injustitiam, ipse servavit totum genus humanum & quando sanabat, partem ægrotantem tangebat & non sanam, sic genus quod ægrotum erat in peccato indult *verbum* ut ejus auferret passiones.

Caput Vicesimum secundum.

SED quare à principio non venit Christus? Dicimus quòd sicuti infanti primo loco carnem non porrigunt comedendam, usque dum maturiorem attingat ætatem, ita quando genus nostrum erat perficiendum, advenit medicus, posteaquam enim excreverat in cumulum omnium peccatorum mensura, & nulla species iniquitatis restabat inter homines, quæ non fuerat perimpleta, tunc venit medicus ejus in salutem.

Caput Vicesimum tertium.

SED *quomodo posteaquam accommodata fuerit cura, immersi sumus adhuc in peccatis?* Dicimus quòd sicut Serpens capite conculcatus non repentè moritur, sed adhuc caudam suam vibrat, sic, etiamsi Dominus noster fortiter superaverit & destruxerit iniquitatem, reliquiis tamen suis mundo adhuc nocet.

Caput Vicesimum quartum.

QUare *non vi adduxit homines ad bonum?* Dicimus quod nihil proficiunt ex fide coacta, sed magis rei fiunt, sicut homo coactè existens apud eum quem odio habet.

Caput Vicesimum quintum.

QUare *non fecit Deus hominem ut ex natura cultum ejus diligeret?* Dicimus, si hoc fecisset, voluntatem & libertatem defraudâsset, & hæ defuissent homini, & naturâ ligari inveniretur sicut ignis qui non sua sponte urit, & etiamsi circumdaretur multitudine Creaturarum mandato suo subjugatarum, & non haberent libertatem, neque beatitudinem, neque operarum suarum mercedem haberent.

Caput Vicesimum sextum.

Q*Uomodo occisus fuit Satan, irritum factum fuit peccatum & mortua est mors?* Dicimus quòd tribus modis mortuus est Satan, primò ratione cruciatus & perturbationis suæ. Secundum hoc quòd *anima quæ peccaverit morietur*, cum satis sit notum quod mors animæ est ejus cruciatus, sic mortuus est Satanas quatenus cruciatus fuit ob perditam suam eminentiam, & quia contempta fuit Idololatria. Secundò mortuus est Satanas quatenus potentiam ejus promovendi iniquitatem trucidavit Christus, & revelavit peccatum, & monstravit id esse, & fugiant homines ab eo, Sin verò mortuus est Satanas quomodo tentationibus suis homines colaphizat? Dicimus quòd hoc fieri permittit Deus aliquando apparenter, aliquando re verâ, sicuti in Sanctis & vincentibus, prout apud *Jobum* fecit, præterea irritum factum est peccatum, quia deletum est, dixit enim *gaudium est nobis quia mortua est iniquitas nostra & projiciet in mare peccata nostra*, & Pharmaca purgativa peccati sunt pœnitentia & mysteria vivifica, mors verò mortua est, per mortem Christi cujus vis soluta est ad instar Serpentis iniquæ, cujus dentes franguntur, & Serpentis caudam vibrantis, etiamsi capite sit contritus, dein mortuum est peccatum quia suscitavit Christus corpus suum ad incorruptibilitatem, prout nos etiam suscitaturus est.

Caput Vicesimum septimum.

Q*Vare dedit nobis Baptismum?* Respondemus ut nos mitteret in vitam & beatitudines æternas, carnalis generatio ad mortem misit, sed spiritualis scilicet baptismi ad vitam. Id vero quòd tribus vicibus absorpti sumus in baptismo innuit mysticè descensum Domini nostri in Sepulchrum triduò, & ascensus noster è baptisterio innuit ejus resurrectionem. Ipse sepultus fuit in terra, & nos in aqua, similia enim sibi invicem imo intertexta sunt elementa aquæ & terræ quia simul sunt commixta.

Caput Vicesimum octavum.

Q*Vare sumimus corpus & sanguinem?* Dicimus quod sicut ignis ferro unitus acquirit ei efficentiam, adeo ut splendeat & urat non aliter ac ipse ignis, sic etiam & Christus, quando accepit panem & vinum ea fecit corpus & sanguinem suum verè, & acquisivit iis virtutem & sanctitatem adeo ut quando ea suscipimus è nobis faciunt evanescere mortem, & possidere nos faciunt vitam immortalem, & sicut fermentum totam massam ad se attrahit, sic & mysteria sancta immortalitatem ad nos attrahunt, Deus enim verbum quando carni unitus fuit eam fecit Deum, non per naturam sed per efficaciam: sic & corpus quod manducamus, dicitur quòd è Virgine natus fuit, & fuit non per naturam, sed per unionem cum verbo, Deus.

Caput Vicesimum nonum contra Gentiles.

OBjiciunt contra nos Mahumetani, quòd nonnihil mutavimus in Evangelio: ad quos dicimus aut vos habetis producere testes de hujusmodi mutatione per nos facta; aut nos habemus jurare, quòd nihil mutavimus; quia ut vos dicitis testes spectant ad allegantem, & juramentum ad negantem, *vos quidem adversarii nostri estis, propterea testimonium vestrum contra nos non erit accipiendum, & si dixeritis, quod in Scriptura vestra scriptum est, quòd nos rogavimus ad supplendum ex loco ejus.* Respondendum erit, quod hoc de nobis dictum non fuit, sed de Judæis, quod constat ex verbis *istum* locum præcedentibus. Monstrate nobis quis in eo mutavit aliquid, quo tempore, qua causa, & quænam verba mutavimus: si dixeritis *Apostoli*, eccè Scriptura vestra perhibet de iis testimonium quòd homines fuerunt virtute præditi: & in quo tempore? An antè exortam ditionem vestram vel postea, utrùm pro lucro corporali mutavimus in eo aliquid, ecce enim scriptum est in eo ut vendamus quicquid nobis sit & demus pauperibus: si vero pro causa spirituali quomodo permiserat Deus ut mutarent Scripturas, & ut essent contra voluntatem ejus? Et quæ verba mutarunt? Mandata difficilia non mutârunt quia in eo restant adhuc hujusmodi, *qui te percusserit super maxillam tuam*, &c. Sin vero verba abjecta & vilia, ecce in eo reperiuntur in eo hujusmodi, *oravit & lachrimavit Jesus*, constat igitur nihil in eo mutatum esse. Et eccè in Scriptura vestra scriptum est, si vobis aliqua occurrerit ambiguitas vel dubitatio, interrogate eos qui legerunt Scripturas antiquas, considerate quomodò per nos

mittit

mittit vobis Scripturaram vestram, dein tradit Propheta vester, dixisse Deum, quòd datum est Jesu Evangelium cui inest lumen & vita & directio & via veritatis, si igitur in eo sit lumen & vita, quis fugit à luce nisi cæcus, à vita nisi mortuus à via nisi latro, & à veritate nisi mendax, propterea firmum est nostrum Evangelium, & eò magis, quia à vobis ipsis recipit testimonium, & superat Phantasias, & mandata ejus curant peccata & morbos animæ, & hoc prænunciat nobis de futuris, & ii qui hoc receperunt non præ timore aut vi gladii cogati consenserunt ei, sed quia viderunt divina miracula.

Caput Tricesimum contra Judæos.

JUdæi etiam nobis objiciunt quòd *Moses* dixit, *neque addes legi nec minuas* Evangelium verò est additamentum: iis respondemus, ecce etiam vos addidistis Legi, libros *Prophetarum* & *Sapientiam*, si vero dixeritis quod isti etiam libri concordes sunt Legi ecce etiam Evangelium convenit legi eamque complet: si verò Piscatores fuerunt Apostoli, Prophetæ etiam fuerunt Pastores, & quia non sufficiebat Lex ad perficiendum homines in justitia opus fuit Evangelii, Dicunt insuper quòd ei insunt mendacia quia in eo habentur contradictiones; propterea respondemus quòd invenitur additio & diminutio narrationum sed non contrarietas, & ecce in lege scriptum est quòd *quacunque die comederis ex arbore morieris* attamen post annos noningintos & triginta annos obiit, *& non addam maledicendum terræ*, attamen scriptum est quòd *in maledictione comedes.*

Caput Triceſimum primum.

Q*Uot modis dicatur Lex?* Lex ſex modis dicitur, prima eſt Lex illa naturalis quæ eſt diſcretio & Curia conſcientiæ quæ data eſt iis, qui è progenie ſunt *Adami*, & impreſſa eſt eorum cordibus. Secunda eſt Lex ſcripta per *Moſen* (exempli gratiâ) *non committes Adulterium*, &c. Tertia eſt illa Chriſti, *qui te percuſſerit ſuper maxillam tuam*, quarta eſt illud quod gratiâ ſervabimur, quinta eſt illa quæ reſidet in membris ſcilicet peccatum. Sexta quæ eſt ipſe Spiritus ſanctus, Vetus Teſtamentum datum fuit in monte *Sinai*, poſt exitum populi ex *Ægypto*, cum fumo, vapore & igne propter duritiem populi. Novum verò datum fuit in Cænaculo poſt exitum Gentium è peccato, tertiâ horâ primi diei Sabbathi: Teſtamentum exponitur ſtatutum & mandatum, & poſt mortem confirmatur, per mortem filii confirmatur, Evangelium verò exponitur Nunciatio, nuntiamus enim quòd Deus deſcendit in terram, quòd mors ſoluta eſt, quòd regnum revelatum eſt, & Prophetæ clamârunt Deum daturum verbum annunciationis. Evangeliſta *Nuncius*. Evangelium verò eſt narratio humanationis verbi, & ſcripta *Pauli* & Apoſtolorum docent occaſionem humanationis & bona inde profluentia.

Caput Triceſimum ſecundum.

P*Hiloxenus* dicit quòd Baptiſmus fuit principium Evangelii, è Nativitate enim Baptiſmum uſque, ſecundum legem mores ſuos inſtituit, propterea baptiſmus eſt principium Evangelii, & *Baſilius* in Sermone ſuo contra *Eunomium* dicit quòd principium Evangelii eſt

est prædicatio *Johannis*, quod & *Marcus* vocat principium Evangelii, illa enim quæ spectabant ad conceptionem ejus non pro Evangelio habentur. Idiotas elegit Dominus noster ne personarum dignitati attribueretur miraculorum stupor, sic & Pater in Testamento veteri, inferioris conditionis homines elegit, *Mosen* linguâ impeditum, *Davidem* Pastorem, *Amos* Pastorem, *Eburmann* mutilum, in veteri quidem Pastores elegit, quia gregi determinatæ in terra Judæorum præfecti erant, in novo piscatores quia in tota Terra piscati sunt indefinitè, quasi in rete cujuscunque generis venientes.

Caput Tricesimum tertium.

PER quatuor Evangelistas scriptum fuit Evangelium quia in quatuor mundi plagas erat propagandum, quatuor etiam sunt Elementa, & quatuor flumina, & quatuor ventos vidit *Daniel*, & quatuor equos, & quatuor currus vidit *Zacharia*, & quatuor Candelabra, & quatuor fuerunt Cumuli, & currus quem vidit *Ezechiel* eique juncta quatuor animalia mysticè innuunt quatuor Evangelistas, Leo propter audaciam, & dispositionem eorum ad erroris contritionem, Aquila verò quia per eos capiuntur Dæmones, sicut per aquilas animalia, apprehendunt etiam abscondita sicut vident aquilæ & prospiciunt longè, Bos etiam quia subjugant mundum per eorum Doctrinam, Homo quia homines fuerunt, Alæ significant eminentiam Evangelii, & in quantum manus hominis habuerunt animalia, auxilium Christi Evangelistis præstitum innuitur, Rota in medio rotæ typus est Testamentorum, oculi mysticè significant perfectam scientiam quam seminârunt Apostoli in mundo: Homo in curru significat verbum quod homo faciendum erat.

Caput Tricesimum quartum.

DUO Apostolorum scripserunt & duo Discipulorum *Marcus* erat *Petri* Discipulus, & *Lucas Johannis*: Non scripserunt quatuor Apostolorum, tum quia nihil egerunt gloriæ captandæ gratiâ, tum etiam nè parvi penderentur Discipuli, & nè dicerent homines quòd non fuerunt participes cum Apostolis in prædicatione & Scripturâ, Quis coegit quatuor Evangelia, eademque in uno libro ordinavit? Nonnulli dicunt quòd *Eusebius Cæsariensis* quando observâsset *Eunonium Alexandrinum* contecisse Evangelium διατεσσαρων vocatum, (hoc est) *è quatuor* & adhærentiam verborum mutâsse, similiter etiam fecisse *Titianum* Græcum Hæreticum, ipse coegit ista quatuor & eorum singula seorsim scripsit, Alii dicunt, quòd *Johannes* Evangelista ordinavit eadem in unum librum quando ad eum tria allata fuerant quæ suo adjunxit.

Caput Tricesimum quintum.

POstquam *Paulus* electus fuerat & necesse erat ut Apostoli abirent in Regiones ad prædicandum inceperunt tres Evangelistæ scribere Evangelium, *Matthæus* antequam sparsi erant Apostoli, postea verò *Marcus* & *Lucas*, & quando scripta *Matthæi* ad fideles in *Epheso* pervenerant *Johanni* persuadebant ut scriberet ipse etiam de his quæ desiderabantur.

Caput Triceſimum ſextum.

Occaſio Scripturæ *Matthæi* in particulari.

ORta jam perſecutione contra Apoſtolos, lapidatò *Stephano*, occiſoque *Jacobo*, factum eſt ut diſpergerentur Apoſtoli, & ut prædicarent Evangelium gentibus; *Hebræi* verò qui crediderunt, hoc obſervato, *Matthæum* acceſſerunt rogâruntque ab eo, ut quicquid iis verbo tenùs dixiſſet, ipſis in ſcriptis traderet, quod etiam præſtitit: tres Evangeliſtæ ea ſolummodò quæ in uno anno egerat Dominus noſter ſcriptis mandârunt, ab incarceratione ſcilicet *Johannis* uſque ad aſcenſionem, exceptis Nativitate, Baptiſmo & Tentatione, aliiſque nonnullis ſine quibus fieri vix potuit ut Narrationum ſuarum caperent exordium, *Johannes* verò ſcripſit de Divinitate & de hujuſmodi rebus quæ duobus præcedentibus annis geſſerat Chriſtus à tempore quo incepit *Johannes* prædicare uſque ad tempus quo in carcerem inciderat ſcopus verò ſuarum Scriptionum fuit adventus Domini noſtri in carne, beatitudineſque nobis ab eo profluentes.

Caput Triceſimum ſeptimum.

MAtthæus in Regione *Paleſtinæ* ſcripſit hæbraicè, & *Marcus* Romæ lingua Romana (*i. e.*) lingua *Franeorum*, Dominus tamen *Juntis* dicit quòd *Marcus* ſcripſit in *Ægypto*; *Lucas* ſcripſit Græcè in *Alexandria*,

Johannes

Johannes scripsit Græcè in *Epheso*, tribus linguis scriptum fuit Evangelium, quia tres hæ linguæ supra Crucem Christi fuerunt scriptæ, Hæbraicè, Græcè, & Latinè, Hebraicè ratione Judæorum, Græcè ratione *Pilati*, Latinè ratione *Herodis*, & in ipsissimis linguis quibus usi sunt in accusatione ejus hostes ejus, Evangelium prædicârunt Evangelistæ.

Caput Tricesimum octavum.

Lucas processit secundum rerum ordinem, & omnia suo ordine disposuit, & prout gesta erant à Domino nostro scripsit, *Johannes* etiam similiter fecit, salvt eo, quòd nonnulla in medio reliquit, quia dicta fuerano per socios suos; *Matthæus* verò non eodem processit modo sed usus est Doctrinæ methodo, cohærentia insimul collocando, leges enim quas instituit Dominus noster in uno capite ordinavit, alteri verò Evangelistæ sparsim eas tradiderunt, & *Marcus* sequitur dispositionem *Matthæi*: multi verò non intelligentes modum quo quisque eorum scripsit respectivè, existimarunt se fuisse sibi invicem contrarios.

Caput Tricesimum nonum.

Quia principium Evangelii fuit Baptismus Christi, prout supra diximus, propterea inde exorsus est *Marcus*, *Matthæus* enim altiùs ingressum fecit apud Genealogiam Familiarum ut monstraret Hebræis quòd sicuti prædixissent Prophetæ, Christus ortus est.

est. *Lucas* verò altiùs orditur & pertingit usque ad nativitatem *Johannis* ut subaccuseret eos, qui præfatione omissa, aggressi fuerant scriptionem historiæ Christi: *Johannes* ascendit usque ad sermonem divinum, ut monstraret, quòd etiamsi socii sui scripsissent Christum hominem fuisse quatenus incarnatum, erat, tamen Deus & cum patre fuerat, & postea incarnatus & homo factus fuit. Doctrina eorum medio platearum, & alta voce fuit prædicata, ipsis dicentibus Deus revelatus est in corpore & toleravit passiones in carne, mortuus fuit & resurrexit & confirmata fuit eorum prædicatio per miracula quæ fecerunt.

Caput Quadragesimum.

Johannes loquutus est de sublimibus, & socii sui de inferioribus, *Matthæus* quidem quia ad *Judæos* scripsit, ei curæ fuit, ut narraret ejus generationem & consuetudinem in carne, *Marcus* vero sollicitus fuit ut scriberet contra *Simonem*, qui prædicaverat filium dispensationem suam egisse per Phantasiam, quapropter confirmavit ea quæ ad corporationem spectabant, dicitur quòd ei dedit in mandatis *Petrus* ut scriberet vice sua, & hac ratione (ut nonnulli existimant) ne propter *Petri* eminentiam sociorum suorum Scripturæ parvi haberentur, ipse mandavit ei ut scriberet de ejus abnegatione accuratè, similiter *Lucæ* mandavit *Paulus* ut scriberet, in cujus imitationem extensè ad modum Oratoris loquitur in confirmationem *Theophili*.

Caput Quadragesimum primum.

JOhannes cum vidisset quòd ea quæ spectabant ad ejus humanitatem, ex illis quæ scripserant socii sui fuerant confirmata, scripsit ipse de Divinitate, humilia loquutus est Dominus noster, tam propter infirmitatem audtorum, quàm in confirmationem humanationis, & ut doceret humilitatem, & ut crederetur quòd à Deo missus fuit. Licet personæ eminenti loqui humilia (*e g.*) *Vbi es tu* Adame? Et *Vbi est* Abel *frater tuus?* Humili verò personæ non licet grandia de se loqui, ne existimaretur inverecunda occasio loquendi de Christo, fuit, ut monstraret naturæ suæ majestatem, dicimus insuper quòd dupliciter de Deo loquuntur Scripturæ vel secundum id quod est, hunc in modum quòd *æternus est*, & *Pater* & *Filius* & *Spiritus sanctus*, vel secundum id quod eo inferius est, *sicuti ignis est*, *irascitur*, *indignatus est & quòd pœnituit eum de hominibus:* tribus modis loquuntur Scripturæ de hominibus, primò secundum id quod est (*i. e.*) homo *vivens*, *rationalis*, *mortalis* secundò, supra id quod est, scilicet *Deus* & *filii Dei*, tertiò infra id quod est quemadmodum vocatur tinea, vermis, lupus, vulpes; multis insuper modis loquuntur, adeo ut necesse erit de quocunque Scripturæ verbo hæc quatuor intelligere scilicet occasionem, scopum, tempus, & personam, quæ referuntur ad hujusmodi verbum, si verò hoc non fecerimus in errandi periculo constituti sumus, aliter quomodo potest consistere hæc sententia *qui non odio habet patrem suum* cum ista, *filii auscultate parentibus vestris.*

Caput Quadragesimum secundum.

SEptem sunt Capita præstituenda omni libro, *Scopus* scopus verò est Evangelii ut lucrifaciamus hominibus vitam in Deo scilicet per *Verbum* fidem in Trinitate, & per *operam*, mores Virtute præditos. Secundò, *Utilitas ejus*, prodest Evangelium ad salutem animæ. Tertiò, *Ordo* (*i. e.*) ordo legendi Evangelium post legem & Prophetas, quia in eo perimplentur quæ in Scriptura præfigurata sunt. Quartò *Occasio editionis* & hoc est Evangelium (*i. e.*) enunciatio bona. Quintò, *Divisio in Capita*, Evangelium verò dividitur in cognitionem Dei unius scilicet trium personarum, & in praxim morum Virtute præditorum, & in cognitionem Virtutum cælestium, quæ gaudent in conversionem peccatorum, & in mandata in commemorationem judicii, & in remunerationem bonorum. Sextò, *Cujus est Liber?* Liber est Christi qui prædicatus fuit per duos Apostolos & duos Discipulos. Septimò, *Sub qua notione res erit tractanda*, id est consideratur respectu *Theoriæ* (*i. e.*) quatenus discursus est Divinitatis, vel *praxeôs* (*i. e.*) ratione morum sanctorum, *Matthæus* vero exponitur *versatus in Commercio*, prædicatio vocatur *Evangelium* quia non occultè sed manifestè narratum fuit.

Caput Quadragesimum tertium.

EUsebius *Cæsariensis* sollicitus fuit ut constitueret Canones Evangelii, quod constat ex Epistola ejus ad *Carpianum*, & in iis monstrat harmoniam Evangelistarum, scripserat etiam *Eumonius* & *Titianus* etiam Evangelium vocatum διατέσσαρες (i. e.) *quatuor* prout supra diximus, & quando venerant ad historiam resurrectionis & observaverant variationem abstinuerunt ab ista opera, sed *Eusebio* curæ erat, ut hujusmodi Canones conficeret, & ut iis ostenderet Evangelistarum inter se convenientiam per modum concordantiæ hujusmodi; *Olaph* est primus Canon & per eum docet quatuor Evangelistas idem dixisse, ecce enim monstrat hanc narrationem (*viz.*) Hic est filius meus dilectus in quo complacui esse in primo Canone, positamque esse in *Matthæo* Sect. 38. in *Marco* 14. in *Luca* 16. in *Johanne* 18. Canones quos ordinavit sunt decem, & in primo omnes quatuor conveniunt. Iterum verò ubi scripta est in *Matthæo* in Canonibus duabus vicibus aut tribus una litera, prout res est, & in Canonibus sociorum suorum non ita, scire debes alios Evangelistas bis fecisse mentionem narrationis, in duobus scilicet locis & voluit Canonum Dispositor ut istam literam ordinaret ad significandum narrationem sæpiùs repetitam fuisse apud alios, Litera ν in principio Canonis *Matthæi* bis scribitur, & in Canone *Marci* similiter, quia *Johannes* duobus in locis narrationem repetit, *Matthæus* etiam & *Marcus*, itidem, necesse habuit Canonum Dispositor ut eandem literam bis scriberet ut adæquaret Canonem ei qui bis narrationem scripsisset.

In

In Canone verò ſecundo tres conveniunt *Matthæus*, *Marcus* & *Lucas*.

In tertio tres conveniunt *Matthæus*, *Lucas* & *Johannes*.

In quarto tres conveniunt *Matthæus*, *Marcus* & *Johannes*.

In quinto duo conveniunt *Matthæus* & *Lucas*.

In ſexto duo conveniunt *Matthæus*, *Marcus*.

In ſeptimo duo *Matthæus*, *Johannes*.

In octavo duo *Marcus*, *Lucas*.

In nono duo *Lucas*, *Johannes*.

In decimo ubi ſingulariter ſcripſit unuſquiſque (*e.g.*) Paragraphus Samaritanæ cujus facit mentionem nullus alius Evangeliſtarum præter *Johannem*.

Caput Quadrageſimum quartum.

DEcem conſtituit Canones, quia numerus denarius è quatuor naſcitur, quia ita computatur, ſcilicet quatuor, tres, duo, unus, ecce coeunt in decem.

In Canone primo quatuor conveniunt.

In Canone ſecundo, tertio & quarto tres conveniunt.

In quinto, ſexto & ſeptimo conveniunt duo, pariter ac in octavo & nono.

In

In decimo unusquisque secundum quod sibi proprium est, prout diximus, clarum est tamen quòd in aliquo uno associatur, prout in Canone primo ponitur historia earum quæ unxerunt Dominum nostrum, cum fuerint tres differentes, ob id enim solummodo quòd unxerunt scribuntur in Canone primo, historia insuper Paralytici cum apud *Matthæum* & *Marcum* idem fuit, apud *Johannem* tamen alius & alius fuit verùm in uno Canone disponuntur, sciendum est quòd in singulis Evangelistis sunt numeri procedentes respectivè, & sub numero progreditur numerus Canonum, & in quocunque Canone inveniatur narratio, noveris tu quot Evangelistæ conveniunt in eadem, in Canone primo incipit à convenientia Narrationum Evangelistarum ut os obthuraret iis, qui dicunt quod sibi invicem sunt contradicentes: E Canone secundo exit *Johannes* quia multa separata habet, à *Marco*, à *Johanne* trio, à *Marco* septemdecem.

Caput Quadragesimum quintum.

DIximus insuper quot numeros habent singuli Evangelistæ *Matthæus* habet in Canone primo numeros 426. habet cum *Marco*, *Luca* & *Johanne* numeros 64.

In Canone secundo habet cum *Marco* & *Luca* 101.

In Canone tertio habet cum *Luca* & *Johanne* numeros 8.

In Canone quarto habet cum *Marco* & *Johanne* numeros 17.

In quinto cum *Luca* 87.

In sexto cum *Marco* numeros 17.

In septimo cum *Johanne* 9. sibi propria habet 76.

inest

ineſt ipſe octo Canonibus à primo ſcilicet in ſeptimum, & decimo.

Marcus habet 290. numeros in Canone primo habet cum *Matthæo*, *Luca* & *Johanne* numeros 65. in ſecundo cum *Matthæo* & *Luca* 101. in quarto cum *Matthæo* & *Johanne* 17. in ſexto cum *Matthæo* 17. in octavo cum *Luca* 23. in decimo ſibi habet propria 27. Verſatur in ſex Canonibus in primo in ſecundo in quarto in ſexto in octavo & decimo.

Lucas habet numeros 402. in Canone primo cum ſociis ſuis 64. in ſecundo cum *Matthæo* & *Marco* & *Johanne* numeros 8. in quinto cum *Matthæo* 109. in 8. cum *Marco* 23. in decimo ſibi habet propria 86. Verſatur in ſeptem Canonibus in primo, ſecundo, tertio in quinto in octavo (in nono) & decimo.

Johannes habet numeros 171. in Canone primo cum tribus ſociis ſuis habet numeros 26. in tertio cum *Matthæo* & *Marco* 24. in ſeptimo cum *Matthæo* 17. in nono cum *Luca* 9. in decimo propria habet 23. Verſatur in ſex Canonibus in primo & tertio & quarto & ſeptimo & nono & decimo, ſunt in *Matthæo* Canones 62. ſigna 28. numerus Canonum 360. Teſtimonia 32. Miracula 26. quæ computavit Theologus verbis extenſis parabolæ 17.

Non probandus eſt numerus Canonum quia ſibi non convenit numerus.

FINIS.